THE
Church-Catechism
EXPLAINED:
For the USE of the
DIOCESE
OF
St. ASAPH.

In the Church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo, than ten thouſand words in an unknown Tongue, 1 Cor. xiv. 19.

And ye Fathers, provoke not your Children to wrath: but bring them up in the nurture and admonition of the Lord, Eph. vi. 4.

LONDON,
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[redacted]

DIGEST

TO THE CLERGY OF THE DIOCESE of St. *ASAPH.*

BRETHREN, Beloved in the Lord,

AS GOD *Our* Saviour, *the Head of the whole* Church *which he hath purchaſed with his Blood, hath been pleaſed to call Me, the unworthieſt of his Servants, to take care of that part of it which he hath planted in the* Dioceſe *to which you belong: So I verily believe and expect that he will e're-long call Me to give Him an Account, how I have diſcharged the truſt and performed the Duty which he hath laid upon Me. The conſideration whereof hath made me very ſolicitous, and thoughtful, what to do, and how I may behave my ſelf in this Place and Station, ſo that I may appear before Him at that Day with joy, and not with ſhame and grief.*

Whereupon, calling to mind the ſeveral parts of the Office which he hath conferred upon me, and the Promiſes which I made when I was admitted into it, I preſently thought it neceſſary to begin with that, without which whatſoever elſe either You or I ſhall do, will turn to little or no Account as to the main end of our Miniſtry, I mean the Duty of Catechiſing *or Inſtructing the People committed to our care in the* Principles *of the* Chriſtian Religion, *that they may know what they muſt believe and do, that they may ſerve* God *acceptably while they live upon Earth, and be happy for ever.*

Not as if I thought that this Duty hath been hitherto neglected among you: For I have heard, to my great comfort, that it is generally practiſed throughout the Dioceſe *every* Lord's-Day. *But taking my meaſures from what I have obſerved in other Places, I fear, that notwithſtanding all your care and diligence, you have not yet found that happy effect of it, which you deſire; and there-*

therefore will be glad of any direction or aſſiſtance that may be given You, for the more effectual performance of it.

It is, I confeſs, a thing much to be lamented, that among the many who profeſs the Faith of Chriſt, *there are ſo few that either ſtrive to live up to it themſelves, or take care that their Relations and Families ſhould be taught it. Whereby it comes to paſs, that in many Places the Miniſter is often forced to omit this Duty, for want of ſome to whom he may perform it. But howſoever, that ſhould not diſcourage, but rather excite you to uſe the greater diligence and Application both in Publick and Private, to convince thoſe under your charge, of the great neceſſity that lies upon them to obſerve what the Laws both of* God *and* Man *require in this Caſe, as ever they expect or deſire, that either they or theirs ſhould be ſaved: not doubting, but that* God's Bleſſing *will attend your ſincere endeavours in this, as well as in the Execu-*

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tion of any other part of the Office and Miniſtry, to which he hath called you.

And whatſoever other difficulties you may meet with, you have a great Advantage in having ſo many Perſons of great worth and quality among you, who rightly underſtanding the excellent and truly Apoſtolical Conſtitution of our Church, have a juſt Value and Zeal for it: Which I doubt not but they will be ready upon all Occaſions to ſhew, by ſetting before their Tenants and Neighbours a good Example, as in other reſpects, ſo particularly in ſending their Children and Servants to be Catechiſed *publickly in the Church: which they will do the more conſtantly, when they find, that you do not only examine thoſe who are ſent, whether they can ſay the* Catechiſm, *but ſet your ſelves in good earneſt to Inſtruct them throughly in all the Fundamental Articles of the Chriſtian Faith, and in all the Duties which they owe to* Almighty God, *to their Sovereign, to their Parents, and to all their other Relations,*

tions, as well as to themſelves and to one another. For they will then ſee, that this is the beſt ſort of Education that Parents can give their Children; and that which will do them more good, than any thing elſe which they can ever do for them.

Upon theſe and the like Conſiderations, having ſpent ſome Thoughts about Catechiſing *in general, ſo as to attain the end of it, in the way that is here propoſed, and having accordingly drawn up a ſhort Explication of the* Catechiſm *which our Church hath ſet forth, I thought good to preſent you with it, as a Teſtimony of my Readineſs to contribute what I can, towards the laying the Foundation in ſome, as well as to the building up others of the Dioceſe in our moſt Holy Faith.*

If it hath no other, I hope, at leaſt, it will have this good Effect, That it will put you in mind to ſtir up the Gift of God *which is in you by the Impoſition of Hands, and to exert it in ſtudying, contriving and uſing*

uſing all the Means and Methods that you can think of, that all in your reſpective Pariſhes, who as yet are young or ignorant, but capable of Learning, may be ſo well inſtructed in the Church-Catechiſm *ſet forth for that purpoſe, that they may be fit to be Confirmed.*

In the mean while, I commend you to God, *and to the* Word *of his Grace, which is able to Crown all your Labours with Succeſs, and to carry You through the whole Work which he hath ſet You, to the Glory of His Great Name, the Benefit of His Church and People, and to your own everlaſting Joy and Felicity.*

London,
Sept. 19th 1704.

W. ASAPH.

THE PREFACE.

IF we consider the Excellency of that Religion which JESUS CHRIST hath revealed and delivered to us in his Gospel, we may well expect, that all who embrace and profess it, should be the most excellent Persons upon Earth, far exceeding all other Men in Piety, and Justice, and Charity, and Temperance, and every thing that is vertuous and praise-worthy. But we see, to our grief and shame, that many who do not only profess it among us, but have the Gospel continually Preached to them, are notwithstanding as bad, if not much worse, than some of those who never heard of it. Neither can it be other-

wiſe, ſo long as the great Duty of *Catechiſing*, or Inſtructing People in the firſt Principles of the Chriſtian Religion, is ſo generally neglected or ſlightly performed, as it hath been for many Years together. For People being Baptized into Chriſt, as they ought to be, in their Infancy, although they then promiſed by their Sureties to believe all the Articles of the Chriſtian Faith, and to obey God's Commandments, and are accordingly obliged to do ſo, yet unleſs they be rightly informed, as they grow up, of what they then promiſed, before they have contracted any ill Habits, whatſoever outward Profeſſion they may make of the Chriſtian Religion, it hath little or no effect upon them. For they uſually profeſs it, not as it is the Religion of Chriſt, but as it is the Religion of their Country, in which they are born and bred. And although they have the Goſpel preached over and over again to them,

them, and make it a great part of their Religion to hear it, yet it makes but little Impreſſion upon them, becauſe they do not underſtand the Principles we go upon, nor the meaning of the Terms we uſe, and muſt of neceſſity uſe, in the right preaching of it: which to me ſeems one of the chief Reaſons, why ſo many Sermons in our Days are preached to no purpoſe, except it be to aggravate the Faults of thoſe that hear them; whereas if the Principles of our Holy Religion were firſt inſtilled into thoſe which are Young, as they grow in Years they would grow in Grace too and in the Knowledge of our Lord and Saviour JESUS CHRIST, and ſo by degrees would be rightly diſpoſed and qualified both to underſtand, and to receive the Word with all readineſs of Mind, and would profit more by any one Sermon they hear, than others do by all, how many ſoever they be.

Upon theſe, among many other Accounts, it is to be earneſtly wiſhed by all that love CHRIST and his Religion, that the Rubricks and Canons of our Church concerning *Catechiſing*, could be generally and duly obſerved. The Church of CHRIST would then put on another Face, and true primitive Chriſtianity would ſoon be revived among us. For in the Book of *Common-Prayer*, firſt compoſed and eſtabliſhed by our Church, and then confirmed by the Civil Power in the laſt Act of Uniformity, immediately after the *Catechiſm*, we have theſe two Rubricks, that is, Directions or Rules to be obſerved.

The Curate of every Pariſh ſhall diligently upon Sundays *and Holy-days, after the Second Leſſon at Evening Prayer, openly in the Church, Inſtruct and Examine ſo many of his Pariſh, ſent unto him, as he ſhall think convenient, in ſome part of this* Catechiſm.

And all Fathers, Mothers, Maſters, and Dames, ſhall cauſe their Children, Servants, and Apprentices (which have not learned their Catechiſm*) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.*

Where we may firſt obſerve, That in the Book of *Common-Prayer*, ſet forth in King *Edward* the Sixth and in Queen *Elizabeth*'s Reign, as alſo in the 59 Canon of our Church, the time appointed for *Catechiſing*, was half an hour before Evening Prayer; But now it is to be done after the Second Leſſon at Evening Prayer, that thoſe alſo of riper Years which were not taught the *Catechiſm* in in their Youth, (which, though not heretofore, yet, now make up the greateſt part, if not the whole of moſt Congregations in *England*) may learn what they

ought

ought to believe and do, by hearing the younger ſort Examined and Inſtructed in it.

Here we may likewiſe obſerve, that every Curate or Miniſter of every Pariſh in *England*, is obliged by this Law, not careleſly but *diligently*, not privately but *openly*, to Examine and Inſtruct ſome of his Pariſh in ſome part of the *Catechiſm* every *Sunday* and Holy-day throughout the Year. So that none can ever neglect or omit it upon thoſe Days, without manifeſt and wilful Diſobedience to the Laws both of the Church and State under which they live, and that too in a thing which they are bound to do, out of Duty to GOD, and to the People committed to their Charge, although there was no ſuch poſitive Law for it. But howſoever, leſt any ſhould be ſo ſtupid and inſenſible of their Duty herein, as, notwithſtanding all this ſtill to continue in the Neglect of it, Our Church in the foreſaid

foreſaid Canon hath enforced it with the greateſt Penalty that ſhe can inflict: For her Words are theſe, *And if any Miniſter ſhall neglect his Duty herein, let him be ſharply reproved upon the firſt complaint and true notice thereof given to the Biſhop or Ordinary of the place. If after ſubmitting himſelf, he ſhall willingly offend therein again, let him be Suſpended. If ſo the third time, there being little hope that he will be therein reformed, then excommunicated, and ſo remain until he be reformed,* Can. 59.

But then we muſt obſerve withall, that as all Miniſters are bound to *Catechiſe* every Lord's-Day and Holy-day in their reſpective Pariſh-Churches, ſo all Fathers, Mothers, Maſters and Dames, even every Head of a Family in every Pariſh, are bound by the ſame Law, to cauſe all in their reſpective Families that have not yet learned the *Catechiſm*, whether Children, Servants, or Apprentices,

to

to come to Church at all ſuch times, and there obediently ſubmit themſelves to be Examined, Inſtructed and Ordered by their Miniſter, not only now and then, but conſtantly, until they have learned all that is here appointed. And to make them more careful to perform their Duty herein, I wiſh they would conſider the Puniſhments which the Church hath declared to be due, and therefore decreed to be inflicted upon thoſe who neglect it, in theſe Words, *And likewiſe if any of the ſaid Fathers, Mothers, Maſters, or Miſtreſſes, Children, Servants or Apprentices ſhall neglect their Duties, as the one ſort in not cauſing them to come, and the other in refuſing to learn, as aforeſaid, let them be ſuſpended by their Ordinaries (if they be not Children) and if they ſo perſiſt by the ſpace of a Month, let them be Excommunicated*, Can. 59.

Another thing much to be obſerved in theſe Laws, is, that every Miniſter is bound

bound not only to teach the Youth and ignorant Perſons of his Pariſh their *Catechiſm*, and to Examine whether they can ſay it, but he is bound likewiſe to *Inſtruct them in it*, and to *Examine* whether they underſtand it or no; and that too, ſo long, till they can all, according to their ſeveral abilities, give a good Account of their Faith, and of all the Duties which GOD requireth of them.

Now if all this was duly and generally obſerved all the Kingdom over, what an excellent Church and People ſhould we then become? Then the Promiſe which GOD hath made to his Church in general, would be fulfilled to Ours particularly. For we ſhould *all know him from the leaſt to the greateſt of us*, Jer. xxxi. 34. And if we knew him a-right we could not but ſerve, honour, and obey Him as we ought, and ſo live as becometh Chriſtians, ſhining as Lights in the World.

But this we can never expect, until it pleaſe God to open the Eyes of Parents and others, that they may ſee it to be both their Duty and their Intereſt, to teach their Children their *Catechiſm* as well as they can at home, and then to ſend them, together with their Servants and Apprentices to be further Inſtructed in it by the Miniſter of their Pariſh, not only while they are Six or Seven Years Old, as the Cuſtom of late hath been, but till they come to Years of diſcretion, ſo as to be able fully to underſtand all that is neceſſary for them to know, in order to their living in the true Faith and Fear of GOD all the while they are upon Earth, and ſo to their obtaining forgiveneſs of their Sins, and Inheritance among them which are ſanctified by Faith, that is, in JESUS CHRIST. Whatſoever they may think, I am ſure they can do nothing more pleaſing to GOD, or of greater advantage to themſelves:

ſelves: For by this means they may upon good grounds promiſe themſelves a great deal of comfort in their Children and Families, together with GOD's Bleſſing upon them; which otherwiſe they can never expect: in that they live in ſuch a Sin, for which the Church hath declared them worthy to be Excommunicated, and requireth them to be ſo, if they continue in it.

And as for ſuch (of which there are too many all over the Kingdom) who never having Learned the *Catechiſm* themſelves, cannot teach it their Children, they have more need to attend conſtantly when it is Repeated and Explain'd openly in the Church, and muſt take the more care to ſend their Children to the Miniſter of their Pariſh, that he may Teach them, and Inſtruct them in it, whoſe Duty it is to do it.

And it is indeed a very hard and difficult Duty, to do it effectually. It is

eaſie enough, I confeſs, to hear Children or others ſay their *Catechiſm* by rote: But that ſignifies very little, unleſs they underſtand what they ſay. But to make them underſtand every Word and Expreſſion, as it is neceſſary they ſhould, in order to their being fully Inſtructed in it: this I think is one of the hardeſt Duties belonging to the Miniſterial Office. For it requires great preſence of Mind, and quickneſs of Invention, to explain every thing ſo, as the weakeſt Capacities may apprehend it. But how hard ſoever it is, it is neceſſary to be done. And therefore every Miniſter ſhould ſtudy and ſtrive all he can to do it ſo, as that it may anſwer the end for which it is appointed, and that he may give a good Account of it at the Laſt-Day.

For which purpoſe many have taken great and worthy pains in ſub-dividing the *Catechiſm* into leſſer Queſtions and Anſwers, to be got without-Book, and repeat-

repeated by thoſe who come to be Examined and Inſtructed in it. And that doubtleſs is of great uſe, if due care be taken that they do not make ſuch Anſwers, as they are apt to repeat the *Catechiſm*, only by rote, without underſtanding what is meant by them. But herein lies the main difficulty, even how to poſſeſs Young and Ignorant People with a clear Underſtanding, right Apprehenſions, and a due Senſe of all that is contained in the *Catechiſm*; that they may become wiſe unto Salvation. Which every one ſhould endeavour by all ſuch ways and means which he finds or thinks will conduce moſt towards it, due Conſideration being had of the place where he lives, and of the circumſtances of the Perſons that come to be Examined and Inſtructed by him.

The courſe that to me ſeems the moſt effectual to this purpoſe, is, by giving them firſt a ſhort, plain and eaſie Expoſition:

ſition of ſome one Part of the *Catechiſm*, and then examining whether they underſtood what was ſaid, by propounding ſuch Queſtions to them as had been reſolved in the fore-going Expoſition. And where we find their underſtanding, or their memory, or both to fail them, then to tell them the ſame thing over again, in other Words, ſuch as we think moſt eaſie and familiar to them. And this not only at that time, but when they come next to be Examined again; by which time their Parents or ſome other that were preſent, may have helped them by repeating the ſame things ſo often to them, that they may be able to give ſome tolerable Account of them, conſidering each one's Capacity and Age. And if this courſe be continued ſo as to go over the whole *Catechiſm* in this manner, Once or Twice a Year to the ſame Perſons, though they began young and ignorant, yet I doubt not

not, but, by the Bleſſing of GOD, they will at laſt come to have a right underſtanding in all things neceſſary to their Salvation, and to be fit to be Confirmed by the Biſhop, and then admitted to the Communion of the Body and Blood of CHRIST our *Saviour*.

This therefore being the beſt way that I could ever yet find out whereby to *Catechize* to good purpoſe, ſo as to attain the end of its Inſtitution, I have here given a *Specimen* of it. I have drawn up a *Short Expoſition* of the ſeveral Parts of the *Catechiſm*, in the plaineſt and eaſieſt Terms, that (conſidering the nature of each Subject) I could think of, ſtill keeping to ſuch Words and Phraſes as are uſed in the *Holy Scriptures*, and by the *Catholick Church* in the Interpretation of them, and Explaining them, if there was occaſion, ſo that all may underſtand the meaning of them. I have, according to the wiſe and pious deſign

of the *Catechiſm*, waved all manner of Diſputes and Controverſies, inſiſting only upon ſuch things which are there propounded as neceſſary for all *Chriſtians* to believe and know. As our whole Religion, ſummarily contain'd in this *Catechiſm*, is grounded upon GOD's *Word*, ſo I have all along ſhewed what places of His ſaid *Word* each part of it is grounded upon, regard being had to the *Original Text*. I have divided the whole into ſo few Parts, and made every Part ſo ſhort, that as the ſubſtance of all that is delivered in every Part may be eaſily remembred, ſo the whole may be gone over in ſo ſhort a time, that both they who are *Catechiſed*, and all the People there preſent, may be often put in mind of all the Principles of our *Holy Religion*, many whereof are ſeldom touch'd upon in our ordinary way of Preaching. Laſtly, to every Part I have ſub-joined ſuch Queſtions as are proper to be asked, and

and may be generally resolved from something that was before delivered in the Exposition, if they to whom they are propounded, did but attend to what they heard, and by the help of the *Catechist* understand it; which they will strive to do when they know that they shall be afterwards Examined about it. By which means, they will learn also by degrees to be more attentive at our Prayers and Sermons, as well as more affected with them, than People commonly are.

But that this, or any other way that shall be taken for the Instructing Children, may have it's due effect, they must not only be taught the *Catechism* while they are Young, and Repeat it Publickly for a while, and then leave it off again, perhaps in a Year or Two, but they must continue it for many Years together. And though it may be proper to Propound to them at first

only One or Two Queſtions, ſuch as the Miniſter ſhall think fit, under each Head, yet as they grow in Years, and ſo are more capable, every thing that is neceſſary to be known in every part of the *Catechiſm*, ſhould by degrees be made plain and eaſie to them, till they underſtand the whole, and are able to give a good Account of any material Queſtion that can be propounded to them out of it. But this cannot be done in a ſhort time. They who are deſigned for any Art or Trade are generally Seven Years in Learning the Myſtery of it, although they be uſually Sixteen or Seventeen Years of Age before they begin. How then can Children before that Age be thought able to Learn all the Myſteries of our Holy Religion in leſs time? No, It is well if they can do it in ſo little: Or rather, it is ſcarce poſſible they ſhould, unleſs there be more than ordinary

care and pains taken with them. The frequent Repeating of the *Catechiſm*, may Imprint the Words upon their Minds. But to bring them to a right Underſtanding and due Senſe of the Matter contained in thoſe Words, will require a great deal of time, if not all they have, till they are fit to go out into the World, or at leaſt are Sixteen or Seventeen Years Old. Neither do I ſee how it can be done in that time, unleſs the Miniſter performs his Duty, as it is enjoin'd every *Lord's-Day*, or at leaſt ſo as to go over the whole *Catechiſm* Once, if not oftner, every Year: For if he doth it only at one time of the Year, as ſuppoſe in *Lent*, the Children having forgotten what they Learned the Year before, muſt always begin again, and ſo never come to the End: whereas if theſe great Truths and Duties be inculcated into them every *Lord's-Day*, and ſo over

and over again all along till they come to the foreſaid Years, or if there be occaſion, longer; they will in all probability make ſuch Impreſſions upon them as will ſtick by them as long as they Live, and by the Grace and Bleſſing of GOD, keep them always ſtedfaſt in the Faith, and ſincere in their Obedience to Him. And if this was thus conſtantly Practiſed in every Pariſh, as it ought, the whole Nation would ſoon find the happy effects of it. This being one of the beſt means that can be uſed for the reforming the many diſorders that are in it, and without which, it can never be done effectually.

I ſhall only add, That we having at this time ſo many Worthy and Learned Men in our *Church*, I could heartily wiſh, They would all ſeriouſly conſider, how this Great Work may be beſt managed, ſo as to attain it's

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end in their reſpective Cures, as well as elſewhere; and accordingly ſet themſelves in good earneſt about it. I know not how they can employ their Parts and Learning to more advantage for the Church, their People, or Themſelves. But we can never expect to ſee it carried on effectually throughout the whole Kingdom, unleſs ſome way could be found out, to enforce the Execution of the Laws above-mentioned, ſo as to make it as much the Intereſt as it is the Duty of all Parents and Maſters, to ſend their Children, Servants, and Apprentices to be Inſtructed by their Miniſter in the *Catechiſm* until they fully underſtand all the Principles of Our Holy Religion contained in it. But that being ſuppoſed, it may be eaſily done: For I doubt not but the Clergy would be all willing and ready to do their Duty. And if any

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one refuſe or neglect it, which God forbid, he may be compelled to it by his Ordinary. So that nothing would then be wanting to compleat the Work, but that every Biſhop go through his whole Dioceſe, as the Law requires, at leaſt Once in every Three Years, to ſee how it hath been done, and to Confirm thoſe who have been thereby fitted and prepared for it. Without which all will come to nothing. For unleſs a Biſhop doth his Duty, or in caſe of neceſſity, procure it to be done by another, both his Clergy, and the People will be apt to neglect theirs; and the fault will in great meaſure lie at his door. Which therefore cannot be ſuppoſed of any who are ſenſible of the ſtrict Account they muſt give at the Laſt-Day, of all their Actions, and eſpecially of this, wherein the Glory of

GOD,

GOD, the good of his *Church*, the Salvation of the Souls commited to their care, and by conſequence their own, is ſo highly concerned.

A CATE-

A CATECHISM:

That is to ſay,

An Inſtruction to be Learned of every Perſon before he be brought to be *Confirmed* by the BISHOP.

QUESTION.

What is your Name?

ANSWER. *N.* or *M.*

AS there is no National Church upon Earth but admitteth the Children of Believing Parents to holy Baptiſm, ſo there is none we know of but hath ſome publick Catechiſm or Summary of Chriſtian Doctrine for ſuch Children, ſo ſoon as they are able, to learn: But there is no ſuch Catechiſm ſet forth by any Church (much leſs by any private perſon) that doth or can ex-

ceed this of ours. Which is ſo ſhort, that the youngeſt Children that can learn any thing at all, may learn and ſay it by heart: and yet ſo full, that the oldeſt Chriſtans that are, need know no more than what they are there taught to believe and do that they may be Saved. For it contains all things neceſſary to Salvation, and nothing elſe.

And in this it ſeems to excell moſt other, that as all Perſons are (or ought to be) Baptized, not into any particular, but into Chriſt's Catholick Church; ſo here they are not taught the Opinions of this or any other particular Church or People, but the Doctrine only of the Catholick Church; nothing but what the whole body of Chriſtians all the World over agrees in. If it may any where ſeem to be otherwiſe, it is in the Doctrine of the Sacraments. But that alſo is here worded with ſo great wiſdom, caution, and temper, as not to contradict any other particular Church but that all ſorts of Chriſtians, when they have duly conſidered it, may ſubſcribe to every thing that is here Taught.

From hence appears the excellency of this which our Church hath ſet forth, and calls *A Catechiſm*, that is to ſay, *an Inſtruction to be learned of every Perſon before he be brought*

brought to be Confirmed by the Bishop. For when any are brought to be Confirmed by the Bishop, they must in the presence of God and of the Congregation there present, renew the solemn Promise and Vow that was made in their Names at their Baptism, ratifying and confirming the same in their own Persons, and acknowledging themselves bound to believe and do all those things which their *Godfathers* and *Godmothers* then undertook for them: which they can never do with that judgment and discretion that is necessary to so solemn a work, unless they first know what those things are; and for that purpose have learned this *Catechism*, consisting of Five Parts, every one of which is necessary for every Christian to be Instructed in.

First, Our *Baptismal Vow*, or that solemn Promise which we made when we were Baptized. 2*dly*, *The Apostles Creed*, wherein are contain'd all the Articles of the Christian Faith. 3*dly*, *The Ten Commandments*, or the Moral Law, wherein the whole Duty of Man is declared in God's own Words. 4*ly*, *Our Lord's Prayer*, wherein we are taught, by him, how to Pray for all things needful for us. 5*ly*, *The Doctrine of the Sacraments*, that Christ hath ordain'd in his 2

Church. All which I ſhall endeavour, by his aſſiſtance, to Inſtruct you in, that ye may underſtand the true Senſe of every word in this Catechiſm, and ſo all things neceſſary to your Eternal Salvation.

First therefore this *Catechiſm* being deſigned for ſuch as are Baptized in their Infancy, as well as for other, that they may be taught ſo ſoon as they are able to learn, what a ſolemn Vow, Promiſe and Profeſſion they made then by their Sureties, it was very proper to begin it with this Queſtion, *What is your Name?* Not only becauſe their Name being the firſt thing that Children uſually know, this is the eaſieſt Queſtion that can be put to them, and therefore the fitteſt to be put firſt; but chiefly becauſe it is a very proper Introduction to the foreſaid Vow, which they made when they were Baptized, and leads them directly to the Articles of the Chriſtian Faith, and to the Rules of Holy Life, which they then promiſed to believe and obſerve.

4 For whereas they have every one two Names, a *Chriſtian* and a *Sir-name*; the latter they have from their natural Parents of whom they were at firſt Born, which is therefore properly the Name of their Family. But the other was given them by their

ſpiritual Parents, their *Godfathers* and *Godmothers*, when they were born again of Water and of the Holy Spirit, and ſo were made Chriſtians. Which therefore is called their *Chriſtian Name*, and is proper to every Chriſtian Perſon as ſuch, as he is a *Chriſtian*, that is to ſay, a *Diſciple*, or a *Scholar of Jeſus Chriſt*, Act. xi. 26. one who profeſſeth to learn of him, and to believe and live as he hath taught in his Holy Word. This every one undertaketh and Promiſeth when he is Baptized, or *Chriſtened*; that is, made a *Chriſtian*, and therefore hath this his *Chriſtian Name* given him.

Wherefore, as this is the only Name we mean, when we ask this Queſtion, *What is your Name?* meaning your *Chriſtian Name*. So their Anſwer to this Queſtion, by declaring their *Chriſtian-Name*, naturally brings in all they Promiſed in their Baptiſm, when this Name was given to them. And therefore this is the moſt proper Queſtion that could be thought of to be firſt propounded to them.

From whence we may alſo obſerve, That every one's *Chriſtian-Name*, as it is the *proper* Name of his Perſon, it diſtinguiſheth him from other Chriſtians; and as it is a *Chriſtian* name, it diſtinguiſheth him from

all

all other ſorts of people, and ſo puts you in mind, that you are not *Jews*, or *Turks*, or *Heathens*, but *Chriſtians*: That you are of that Religion which JESUS CHRIST hath revealed and ſettled in the World; which being not only the beſt, but the only good and true Religion profeſſed upon the Earth, you who Profeſs it ſhould be the beſt of Men. So far exceeding all other in Vertue and Goodneſs, that no other People may ſo much as ſeem to be Good and Vertuous in compariſon of you? You *name the Name of Chriſt*, and therefore you *ſhould depart from all iniquity*, 2 Tim. ii. 19. You are *called by him out of darkneſs into his marvellous light*, 1 Pet. ii. 9. and therefore you ſhould *ſhine as lights in the world*, Phil. ii. 15. This your Chriſtian Name, whenſoever you write, or read, or ſpeak, or hear it mentioned, ſhould put you in mind of.

QUESTIONS.

1. *Wherein appears the excellency of this Catechiſm?*
2. *How many parts doth it conſiſt of?*
3. *Why doth it begin with this Queſtion,* What is your Name?
4. *How many Names have you?*
5. *Which is here meant?*

Why

6 *Why is it called your* Christian-Name?
7 *What is a Christian?*
8 *What doth this Name put you in mind of?*

QUESTION.

Who gave you this Name?

ANSWER.

My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an inheritor of the Kingdom of Heaven.

THEY who bring a Child to Holy Baptism, are called his *Godfathers* and *Godmothers*, because they are the means of his being there Regenerate, or born again of GOD. They also give him his Christian-name, because that belongs to him only as he is a Christian, and so the Child of GOD. And they give him this Name in his Baptism, or at the same time that he is Baptized, because it is then that he is brought into this Relation to GOD, so as to be made his Child, according to the tenor of the New Covenant, which GOD hath made with Mankind in JESUS CHRIST, promising Pardon, and Peace, and Grace, and his own fatherly Care of, and provision for, all those who Repent

pent and Believe in him, *Jer.* xxxi. 33, 34. *Heb.* viij. 10, 11, 12.

And that this is the moſt proper time for it, appears alſo in that *Abram* had his Name *Abraham* given him by GOD himſelf, at the ſame time that he entred into Covenant with him, and Ordained Circumciſion to be the Outward Sign, or Way whereby he and his Poſterity ſhould be admitted into it, *Gen.* xvij. 4, 5,–23. So that he had this new Name given him the ſame day that he was Circumciſed, and that too by GOD's own appointment. From whence his Church could not but conclude, That it was his Divine Will, that when any were Circumciſed, and ſo admitted into his Covenant, they ſhould at the ſame time have the Name given them by which they ſhould ever after be called, to put them always in mind of the Conditions of that Covenant, which they were then admitted into.

And accordingly this was the conſtant Practice of the Jewiſh Church all along to our Saviour's time. And therefore we read that *John* the Baptiſt had his Name given him when he was Circumciſed, *Luke* i. 59–63. and ſo had JESUS himſelf, *Chap.* ii. 21. Which ſame JESUS having laid aſide that troubleſome and painful yoke of Circumciſion,

sion, and instead thereof instituted the most easie Sacrament of Baptism, to be the means or rite of admitting Persons into his Church, and so into the foresaid Covenant which God in him hath made with Mankind, therefore his Church hath ever since used to give every Person that is Baptized his Name, at the same time that he is Baptized, and so admitted into the great Privileges of the New Covenant, to be a Member of Christ, the Child of God, and an inheritour of the kingdom of Heaven.

He is in Baptism made a *Member of Christ*, because he is made a Member of his Church. For Christ and his Church or the Congregation of all Christian People are one body, of which Christ is the Head, and all Christians are the Members, every one in his place and station, 1 *Cor.* vi. 15. Rom. xii. 12, 13, 27. *Col.* i. 18. Therefore we are said to be Baptized into Christ, *Gal.* iii. 27. *Rom.* vi. 3. and by one Spirit, we are all Baptized into one Body, 1 *Cor.* xii. 13. even into the Body of Christ, and by that means are made the Members of Christ; so as to be moved, influenced, and actuated by that holy Spirit which proceeds from him, as the Members of our natural Bodies are by the Spirits which flow originally from the Head.

He is then in reference unto *the child of God*, because at the same time that he is Baptized or Born again of Water, he is Born also of God the Spirit, *Joh.* iii. 5. and therefore is his Child, as having received the Spirit of Adoption, whereby *we cry Abba, Father*, that is, call God our Father, *Rom.* viii. 15. *Gal.* iv. 6. And besides, he that is the Member of Christ, is therefore also the Child of God. For Christ being the Son of God, all his Members must needs stand in the same relation to God that he doth, though in a lower degree, according to their capacities. Hence it is, that as it is he that gives them power to become the Sons of God, *Joh.* i. 12. so *he is not ashamed to call them Brethren*, Heb. ii. 11. as he doth, *Matth.* xxv. 40. & xxviii. 10. because his Father is their Father also, *Joh.* xx. 17. and therefore theirs, because his.

And as every Member of Christ is a Child of God, so every Child of God is *an inheritour*, that is, an Heir of the *kingdom of heaven*. So as to have a just title to it, as an Heir at Law has to an Estate upon Earth: for *if children, then heirs; heirs of God, and joynt-heirs with Christ*, Rom. viii. 17. Gal. iv. 7. They are *joynt-heirs*, or, as we may say, coheirs, not with one another, as if the inheritance

ritance was to be divided among them: for here every Child is an Heir to the whole, having the same right and title to all the Inheritance, as if he was the sole heir. But they are all and every one *joynt-heirs with Christ, who is heir of all things*, Heb. 1. 2. And therefore in him they shall also every one inherit all things, *Rev.* XXI. 7.

This is that which is here called *the kingdom of heaven*, of which every Child of GOD is the inheritour; which therefore consisteth not in the enjoyment of any one or more particular things, but of all things that GOD hath made and of him too that made them. And yet, to our unspeakable comfort, all that are duly Baptized according to Christ's Institution, are thereby made Heirs or Inheritours of this Kingdom. It is settled upon them in their Baptism: And they shall hereafter have the full possession and enjoyment of it, unless while they are in this World, they provoke their Heavenly Father to disinherit and cast them off, by not doing what they promised when they were Baptized. What that is, we shall see in the Answer to the next Question; and thereby know how to prevent our being disinherited.

QUESTIONS.

Who are they whom ye call Godfathers and Godmothers?

Why are they ſo called?

Why did they give you your Name?

Why did they give it in your Baptiſm?

How do you prove that to be a proper time for it?

What do you mean by your being a Member of Chriſt?

How doth it appear, that you was made ſo in Baptiſm?

How do you prove, that you was then alſo made the Child of God?

In what ſenſe was you in Baptiſm made an Inheritour of the Kingdom of God?

In what doth the Kingdom of God conſiſt?

May you not be diſinherited?

What muſt you do to prevent it?

QUESTION.

What did your Godfathers and Godmothers then for you?

ANSWER.

They did promiſe and vow three things in my name. Firſt, that I ſhould renounce the Devil and all his Works, the pomps and vanity

world, and the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

ALL that naturally proceed from the first Man being born in Sin, are by nature the Children of Wrath, obnoxious to the displeasure of the Almighty God, with all the dismal effects and consequences of it, *Eph.* ii. 3. But when any of them are baptized, they are taken off from the old stock, the first *Adam*, and are grafted into, and so made Members of Christ, the last *Adam*, 1 Cor. xv. 45. And in him they are received into the favour of God, made his Children, and entitled to all the great Blessings that he hath promised both in this World and the next. Which Promise he for his part will be sure to perform to them, if they do but continue to live as becometh his Children, and according to the Laws of that new State into which they are admitted.

Which that they may, although they are bound to do it by the very nature of the state it self, and are admitted into it only upon that condition, yet to tie them more

strictly

QUESTIONS.

Who are they who call Godfathers and Godmothers?

Why are they so called?

Why did they give you your Name?

Why did they give it in your Baptism?

How do you prove that to be a proper time for it?

What do you mean by your being a Member of Christ?

How doth it appear, that you was made a Member in Baptism?

How do you prove, that you was then also made the Child of God?

In what sense was you in Baptism made an Inheritour of the Kingdom of God?

In what doth the Kingdom of God consist?

May you not be disinherited?

and Pomps of this wicked World, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And Thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

ALL that naturally proceed from the first Man being born in Sin, are by nature the Children of Wrath, obnoxious to the displeasure of the Almighty God, with all the dismal effects and consequences of it, *Eph.* ii. 3. But when any of them are baptized, they are taken off from the old stock, the first *Adam*, and are grafted into, and so made Members of Christ, the last *Adam*, 1 *Cor.* xv. 45. And in him they are received into the favour of God, made his Children, and entitled to all the great Blessings that he hath promised both in this World and the next. Which Promise he for his part will be sure to perform to them, if they do but continue to live as becometh his Children, and according to the Laws of that new State into which they are admitted.

Which that they may, although they are bound to do it by the very nature of the state it self, and are admitted into it only upon that condition, yet to tie them more

strictly

strictly so it, They must solemnly vow and promise it, before they can (except in some extraordinary cases) be Baptized. If they be of riper years, they must make this Promise every one for himself in his own Person. But if they be Children, not yet come to the use of their reason, they are allowed and required to do it by their Godfathers and Godmothers, who accordingly make this Promise in the name of the Child which they bring to be Baptized.

They do not then make the Promise for themselves, for that was done at their own Baptism: neither do they promise that the Child shall do it, for that is not in their power, and therefore more than they can promise. But they make the Promise in the Child's Name, as his Proxies, so that the Child doth it by them. The Minister saith to each of them, *Dost thou in the name of this Child renounce the Devil and all his works*, &c. To which the Child Answers by them, *I renounce them all*. The Minister saith, *Dost thou believe in God the Father Almighty?* The Child Answers by them, *All this I stedfastly believe*. Again the Minister saith, *Wilt thou be Baptized in this Faith?* To which the Child Answers by them, *That is my desire*. They speak the Words, but they

them ſpoke there only in the Name of the Child; for that he makes the Answer in and by them.

As when a King is Crowned in his Infancy, he takes the Coronation-Oath by ſome deputed to take it in his Name; and he is bound as much by it as if he took it himſelf. And in ſuch tenures of Land, where the Heir cannot be admitted without doing Homage, or ſwearing Fealty to the Head-Landlord: if a Child or Minor doth it by his Guardians, or they in his Name, it is as good in Law as when it is done by the Heir himſelf in his own Perſon.

The Promiſe which his Godfathers and Godmothers thus make in the Child's Name, conſiſteth of Three Parts, or, as the Child is here taught to Anſwer, *They did promiſe and vow three things in his Name*: whereof the Firſt is, that *he ſhould renounce the Devil and all his works, the pomps and vanity of this wicked World, and all the ſinful luſts of the fleſh.*

By the Devil we are here to underſtand that ſubtle Serpent, who having tempted our firſt Parents to eat of the forbidden Fruit; and ſo brought them and their whole Poſterity into the ſame ſtate of ſin and miſery with himſelf: he hath ever ſince domineered over

all Mankind, *tarrying there* captive at the will, 2 Tim. ii. 26. for long as they continue in their natural ſtate. Now when any one is to change this ſtate of nature for that of Grace, wherein he will have power to overcome the Devil; he then promiſeth to *renounce him*, to diſclaim his dominion, reſiſt his temptations, and leave off all his works, ſuch as he doth himſelf, and tempts Men to do, ſuch as pride, rebellion, apoſtacy, hatred, malice, murder, lying, ſlandering, backbiting, hypocriſie, and all uncharitableneſs. Theſe are properly *the luſts of the Devil*, which our Saviour ſpeaks of, *Joh.* viii. 44. and thoſe *works of the Devil* which he came to deſtroy, 1 *Joh.* iii. 3. which all therefore that would be his Diſciples muſt renounce, that is, avoid, forſake, and leave off; ſo as not to do them any more. And ſo they muſt renounce too the pomps and vanity of this wicked World, that is, all things that are apt to draw off Men's minds from the other World, and fix them upon this: therefore call'd *pomps*, becauſe they make a great ſhew, as the word imports, and appear great in the eyes of ſinful Men but they have nothing in them of real goodneſs or ſatisfaction, and therefore called alſo *vanity*, or emptineſs. Such are the riches,

and honours, as they are call'd, of this World; which every one therefore that would be a Chriſtian, muſt renounce, ſo as not to be covetous of the former, nor ambitious of the latter. He muſt *not love the world nor the things that are in the world*, 1 *Joh.* ii. 15.

He muſt alſo renounce, ſubdue, and avoid all the ſinful luſts of the fleſh; what they are, the Apoſtle tells us, ſaying, *Now the works of the fleſh are manifeſt: which are theſe, Adultery, fornication, uncleaneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like*, Gal. v. 19, 20, 21. The renouncing of all which, is the firſt thing that is here promiſed.

The ſecond thing is that he will *believe all the Articles of the Chriſtian Faith*: that is, all ſuch doctrines as are revealed to us in the holy Scriptures, written by the Inſpiration of God, 2 *Tim.* iii. 16. and are briefly contain'd in the following Creed.

The Third is, that *he will keep God's holy Will and Commandments and walk in the ſame all the days of his life.* What they are, we ſhall ſee, God willing, when we come to the Ten Commandments, wherein they are all compriſed.

QUESTIONS.

Why is any ſuch promiſe made in Baptiſm?

In what ſenſe do Godfathers and Godmothers make it in the name of the Child?

How many parts doth the promiſe conſiſt of?

What do ye mean by the Devil and his works?

What by the pomps and vanity of this wicked World?

What by the ſinful luſts of the fleſh?

In what ſenſe did ye promiſe to renounce all theſe?

What are thoſe Articles of the Chriſtian Faith which ye promiſed to believe?

Where are they revealed?

What are thoſe Commandments of God which ye promiſed to keep?

QUESTION.

Doſt thou not think, that thou art bound to believe, and to do as they have promiſed for thee?

ANSWER.

Yes verily; and by God's help, ſo I will. And I heartily thank our heavenly Father,

that he hath called me to this ſtate of Salvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

ALTHOUGH the Promiſe which Godfathers and Godmothers make in the Name of a Child at his Baptiſm, be, as we have ſeen, the Child's own Promiſe, and he is bound to perform it when he is come to years of diſcretion, as much as if he had made it in his own Perſon, and with his own Mouth, whether he afterwards own it or no: yet to make him the more ſenſible of it; So ſoon as he is capable, he is put in mind of it, and taught to acknowledge it with his own mouth: For when this Queſtion is put to him, *Doſt thou not think that thou art bound to believe, and to do as they have promiſed for thee?* He Anſwers, *Yes verily, and by God's help, ſo I will.* He makes no doubt at all of it; but poſitively affirms it to be a great truth, that he is bound to believe and do all that was then promiſed in his Name; ſaying, *Yes verily.* And accordingly in a moſt ſolemn manner, he now promiſeth it over again with his own Mouth, ſaying, *And by God's help, ſo I will*

will. So that every time that a Child ſaith his Catechiſm, he renews the ſaid Promiſe, and that too in the name of GOD himſelf, *as God ſhall help him:* which imprints upon his mind a ſenſe of his own inability to do it of himſelf, and teacheth him to look up to GOD for his help and aſſiſtance in it, and to truſt on him, according to his promiſe for it: not doubting in the leaſt but that GOD will help him, and therefore ſaying confidently, *Yes verily, and by God's help, ſo I will.*

After this, to poſſeſs his mind with a due ſenſe of GOD's Mercy in admitting him into the Church of Chriſt; and that he may learn betime to give GOD thanks for the ſame from the bottom of his heart; he is taught farther to ſay, *And I heartily thank our Heavenly Father, that he hath brought me to this ſtate of Salvation, through Jeſus Chriſt our Saviour.* He looks upon himſelf now as in the Number of GOD's Children, and therefore calls him, *Our Heavenly Father:* and returns him his moſt hearty thanks for bringing him *into this ſtate of Salvation,* that is, into ſuch a ſtate and condition of life wherein he may be ſaved, and ſhall certainly be ſo, if he doth but perform what he promiſed, when he was

by Baptiſm admitted or brought into it, and what he hath now promiſed again.

For ſeeing GOD *addeth to the Church daily ſuch as ſhall be ſaved*, Act. ii. 47. He being now *added to the Church*, is in the ready way to be ſaved, and therefore is properly in a *ſtate of ſalvation, through Jeſus Chriſt our Saviour:* which he therefore adds, both becauſe it is *only through Jeſus Chriſt* that he is brought into this ſtate, and becauſe it is a ſtate of Salvation alſo *only through Jeſus Chriſt*; whom he therefore calls *our Saviour*, becauſe he is the only Saviour of Mankind: without whom no Man ever was, or ever can be ſaved, *Act.* iv. 12.

But though he be now in a ſtate of Salvation, unleſs he continue in it he cannot be ſaved. As they who were with *Noah* in the Ark, the type of Chriſt's Church, were ſafe ſo long as they ſtayed there, but if any of them had thrown themſelves overboard, they would certainly have periſhed. Wherefore the Child is here taught to pray unto GOD for Grace to *continue in the ſame ſtate*, not only for ſome time, but *to his lives end*: without which he cannot be ſaved, *Mark* xiii. 13. *Heb.* iii. 4. *Rev.* iii. 26. But he cannot do that, nor any thing that is good of himſelf, 2 *Cor.* iii. 5. nor any other way than by the

grace of GOD through faith in Chriſt, *Eph.* ii. 7, 8. And therefore he prays GOD to give him *his grace*, to keep him ſtedfaſt in his true faith and fear, as long as he lives, through *Jeſus Chriſt* our Saviour, 2 *Cor.* xii. 9. *Phil.* iv. 13.

QUESTIONS.

Are you not bound to perform what your Godfathers and Godmothers promiſed in your Name?

Do you now promiſe the ſame thing again your ſelf?

Why do you ſay, by God's help?

Why do you call God, our Heavenly Father?

What do you mean by the ſtate of Salvation?

Why do you call Chriſt our Saviour?

What muſt you do that you may be ſaved by him?

Why do you pray to God to give you grace to do it?

The CREED.

CATECHIST.

Rehearſe the Articles of thy Belief.

ANSWER.

I Believe in God the Father Almighty, maker of Heaven and Earth.

OF

OF the three Things that are promiſed by every one that is Baptized, the Firſt, as we have ſeen, is that he ſhould renounce the Devil, the World, and the Fleſh: which he accordingly doth at the ſame time. Now the Second is, that he ſhould *believe all the Articles of the Chriſtian Faith*: which were therefore read to him before he was Baptized; and he was asked, whether he believed every one of them? and he then Anſwered, *All this I ſtedfaſtly believe*. He then profeſs'd to believe them all in his own Perſon, if he was of riper years; or if an Infant, by his Sureties. Wherefore the Catechiſt, or he that inſtructeth the Child in his Catechiſm, doth not here ask him, what are the Articles of the Chriſtian Faith, nor whether he believeth them or no? but taking it for granted that he both knoweth and believeth them as he had profeſſed at his Baptiſm, he only bids him *rehearſe*, or ſay them over again, ſaying, *Rehearſe the Articles of thy Belief*; thoſe which thou didſt profeſs ſtedfaſtly to believe, when thou waſt Baptized, and which thou doſt ſtill believe according to that profeſſion. Upon which he repeats the ſame Creed to which he then gave his Aſſent, and in which all

the

the fundamental Articles of the Chriſtian Faith are briefly contained, to the end that he may now be more fully inſtructed in them. Which that he may, it will be neceſſary to explain every Word and Expreſſion in the ſaid Creed.

The firſt words, *I believe*, reſpect every one of the Articles or parts of the Creed, as well as thoſe two to which they are prefix'd. And this every one ſaith for himſelf, in his own Perſon, *I believe:* not only I think, I ſuppoſe, I hope, or the like; but *I believe*, that is to ſay, I heartily aſſent and conſent, being fully perſuaded of it upon the teſtimony of GOD himſelf, and therefore in the higheſt manner that I can be perſuaded of any thing in the World. For though all Creatures may deceive me, GOD neither will nor can, *Tit.* i. 2. Wherefore having his Word for every thing contained in this Creed, although my finite and corrupt underſtanding cannot reach or comprehend it, yet I verily believe, I am fully perſuaded of the truth and certainty of it, as I am that there is a Sun in the Firmament, although I know not what it is.

This is that true Chriſtian Belief, or Faith which the Apoſtle ſaith, is *the ſubſtance of things hoped for, the evidence of things not*

ſeen

ſeen, Heb. xi. 1. So that by it, I doubt no more of what GOD hath promiſed, and I therefore hope for, than as if I was already poſſeſſed of it: and the great things that he hath revealed, tho' I never ſaw, nor am able to comprehend them, yet they are as clear and evident to me, as if I did. This being the way whereby GOD is pleaſed to convey ſuch things into our minds, and whereby he doth it in the moſt powerful manner that can be, even by his own infallible, almighty Word.

He hath given us ſenſes whereby to diſcern the figures, and colours, and other circumſtances of bodies. And he hath given us reaſon, whereby to govern our ſelves in the affairs of this Life. But as for the things that concern himſelf and belong to our everlaſting peace, for them he hath given us his own word, as the ground of our Belief; that there may be no place left for diffidence or doubting, but that we may reſt fully ſatisfied in our minds about them: which we cannot always be about what our Senſes ſeem to diſcover, and our reaſon to dictate to us. For we find by experience that they often fail us: But GOD's Word can never fail us.

Wherefore as we make no doubt of ſuch things as we ſee and hear every day; nor of ſuch things as appear ſelf-evident to our reaſon, as that the whole is greater than any part: nor yet of ſuch things for which we have the concurrent teſtimony of many Men, as that there are ſuch places as *France*, and *Spain*, and *India*, though we never ſaw them: much leſs can we doubt of any of the Articles of the Chriſtian Faith; as, that GOD made and governs the World; that his Son became Man, and died for the Sins of Mankind; that he is now in Heaven, continually making interceſſion for us; and that he will come hither again at the laſt Day, to raiſe the Dead, and Judge the World. For theſe and ſuch like divine Truths being reveal'd to us in the Holy Scriptures; we have the teſtimony of GOD for them, the Word of Truth it ſelf; by which, when duly conſidered, and fixed upon our minds, we are poſſeſſed with ſo ſtrong a perſuaſion, ſo firm and conſtant a belief of them; that all the faculties of our Souls are thereby influenced, and inclined to act accordingly: So that he that believes in GOD cannot but love him and fear him and truſt on his Word and Promiſe.

I thus firſt *believe in God*: For he that cometh to GOD, as I deſire to do, *muſt believe that he is*, Heb. xi. 6. And I accordingly believe, there is ſuch an inviſible Being in and over the World, which we call GOD, who is a Spirit, *Joh.* iv. 24. and therefore without body, parts, or paſſions, *Luk.* xxiv. 39. but a moſt pure, ſimple, immutable, eternal Being, *Jehovah*, the Lord, the Lord of Sabaoth, that is, of the World, or of all things that are; exiſting in and of himſelf, *Ex.* iii. 14. in all things, above all things, every where the ſame, *Pſal.* cxxxix. 7, 8, 9, 10. Of infinite wiſdom, knowledge, goodneſs, and all other perfections; and in whom every perfection is infinite, and Himſelf. *Such knowledge is too wonderful for me, it is high, I cannot attain unto it*, Pſal. cxxxix. 6. But I believe it, becauſe it is agreeable to the revelations which he hath made of himſelf to me in his holy Word.

Thus I believe in one Living and True GOD, the Father, the Son, and the Holy Ghoſt. I firſt believe in GOD *the Father*, 1 *Theſſ.* i. 1. becauſe he hath a Son, an only Son; begotten of himſelf, therefore called *the only begotten of the Father*, Joh. i. 14. without which he could not properly be a Father: So that I cannot believe in GOD *the*

Father, but I muſt believe in his Son too. And ſo I do, as you will ſee in the next Article.

I believe alſo that this GOD, the Father, is *Almighty*, that is, I believe that he can do whatſoever he will, *Pſal.* CXV. 3. *Pſ.* CXXXV. 6. For *who hath reſiſted his will*, Rom. IX. 19. Wherefore *with God all things are poſſible*, Matth. XIX. 26. But only ſuch things as he will not do. As *he cannot lye*, Tit. I. 2. *It is impoſſible for God to lye*, Heb. VI. 18. So he cannot deny himſelf, he cannot die: He cannot do ſuch things, becauſe he will not: and he will not becauſe if he did, he would ceaſe to be GOD. The doing of ſuch things proceeding from weakneſs and impotence. Neither is it indeed doing any thing, but ſuffering: which is contrary to his divine nature. So that he is not the leſs Almighty becauſe he cannot do ſuch things, but he therefore cannot do them becauſe he is Almighty, and cannot but always be ſo. It being impoſſible that any thing ſhould be ever impoſſible to him, who can do what he will only by willing it ſhould be done.

For I believe further, that this GOD the Father Almighty, is *the maker of heaven and earth*. For it is written, *In the beginning God created heaven and earth*, Gen. I. 1. That is, the whole World: all things that

are made, visible, and invisible. He created them all *in the beginning*, and therefore out of nothing. And he thus made all things as he would have them to be, only by signifying it to be his will they should be so. He only said, Let there be light, and there was light, *Gen.* i. 3. Thus *by the word of the Lord were the heavens made, and all the host of them*, that is, all things in them, *by the breath of his mouth*, Psal. xxxiii. 6.

Neither did he only make all things at first, but he is still the *Maker* of them, by preserving and upholding all things in their being, by the same power, will, or word by which he at first made them, *Heb.* i. 3. So that *it is in him we live, and move, and have our being*, Act. xvii. 28.

And seeing Almighty God made and preserveth, I cannot but believe that he governeth and disposeth of all and every thing, that is, according to his own will: the least thing as well as the greatest, and every thing in particular, as well as all things in general, *Matth.* x. 29, 30. Insomuch that nothing can stir or happen in the world without his special providence: by which he ordereth every thing after such a manner as to make it tend to the advancement of his own glory, to the good of the whole creation, and to the benefit

nefit of every particular Person in it, who duly acknowledgeth, admires and adores his infinite wisdom, power, and goodness in the first establishment, and continual government of the World; which God grant I may always do. For *of him, and through him, and to him are all things. To whom be glory for ever.* Amen. *Rom.* xi. 36.

QUESTIONS.

What do ye mean by the Articles of your Belief?

Why do we say, Rehearse them?

What mean you by saying, I believe?

What ground have you for this belief?

What is belief or Faith according to the Apostle?

What do you believe concerning God?

What is God?

Why do you believe in God, the Father?

Why is he said to be Almighty?

What is meant by Heaven and Earth?

Out of what did God make them?

How did he make them?

Doth not he also preserve them?

Who governs the World and orders all things in it?

How or after what manner doth God do it: and to what end?

And in Jeſus Chriſt his only Son our Lord.

AS I believe in GOD, I believe alſo in *Jeſus Chriſt*, according to his command, *Joh.* xiv. 1. I believe in him who is called *Jeſus*, that is to ſay, the *Saviour*, becauſe he ſaveth his People from their Sins, *Matth.* i. 21. and *Chriſt*, that is, *the Anointed*, becauſe he was Anointed with the Holy Ghoſt, and with Power, *Act.* x. 38. to be a *Prophet*, a *Prieſt*, and a *King*, in order to his perfecting our Salvation.

He is firſt that great *Prophet* ſpoken of by *Moſes*, *Deut.* xviii. 15, 18. *Act.* iii. 22. who hath all along revealed the will of GOD to Mankind, and foretold all things that were neceſſary for them to know, firſt by his Spirit in the Prophets, 1 *Pet.* i. 11. then in his own Perſon, *Heb.* i. 1, 2. and afterwards by his Apoſtles and Evangeliſts, *Joh.* xiv. 26. *c.* xvi. 13. All which his Prophecies and divine Revelations are recorded in the Books of the Old and New Teſtament, which therefore contain all things neceſſary to our Salvation, 2 *Tim.* iii. 16, 17.

He is alſo a *Prieſt*, an *High Prieſt*, *Heb.* iii. 1. *c.* viii. 1. the only true Prieſt that ever

ever was in the World; who could offer up a Sacrifice acceptable in its self to God for the Sins of Mankind. The Levitical Prieſthood with all it's Sacrifices being only a type and ſhadow of his, *Heb.* x. 1. who now once in the end of the World hath appeared to put away Sin by the Sacrifice of himſelf, *Heb.* ix. 26. that is, by offering up himſelf upon the Altar of the Croſs, as a Sacrifice and Propitiation for the Sins of the whole World, 1 *Joh.* ii. 2. by vertue whereof he continually maketh atonement, reconciliation and interceſſion for us in Heaven, as our true High Prieſt, and *therefore is able to ſave them to the uttermoſt that come unto God by him*, Heb. vii. 25.

He is likewiſe a *King*, an Almighty King, the univerſal Monarch of the World, *King of Kings, and Lord of Lords*, 1 Tim. vi. 15. Rev. xvii. 14. c. xix 16. For *the Father judgeth no man, but hath committed all judgment to the Son*, Joh. v. 22. and hath given him *all power both in heaven and earth*, Matth. xxviii. 18. and that too, not only for a long time, but for ever: *For of his kingdom there ſhall be no end*, Luk. i. 33. Theſe are the three great Offices to which *Jeſus* was anointed for the perfecting of Man's Salvation, and therefore was called *Chriſt*, or the *Anointed*.

And

And as I believe in GOD the Father, ſo I believe that this Jeſus Chriſt is *his only Son*, that Son of whom he is there ſaid to be the Father, as being truly begotten of him, and therefore called his only begotten Son, *Joh.* i. 14, 18. c. iii. 16, 18. 1 *Joh.* iv. 9. And ſeeing he was begotten of the Father, I believe he is another, or a diſtinct Perſon from the Father, as a Son muſt needs be from his Father: But I believe withal, that he was ſo begotten of him, that he is of one and the ſame divine nature, eſſence, or ſubſtance with the Father, one and the ſame GOD.

For this he himſelf hath revealed to me, where ſpeaking of his eternal generation from the Father, he ſaith, *For as the Father hath life in himſelf, ſo hath he given to the Son to have life in himſelf*, Joh. v. 26. For none hath life in himſelf as the Father hath, but only the one living and true GOD. And therefore ſeeing the Son hath life in himſelf as the Father hath, although it was communicated or given to him of the Father, yet I cannot but believe it was ſo given him, that he is that one living and true GOD that the Father is.

Eſpecially having his own word for it, ſaying, I and the Father are one, *Joh.* x. 30. not one Perſon; but as the word in the Ori-

ginal importeth one thing, one Being, *Jehovah*, the Lord, as it is expreſſed, *Deut.* vi. 4. By which name, *Jehovah*, proper only to the true GOD, the Son as well as the Father is often alſo called in the Old Teſtament, *Gen.* xix. 24. *Hoſ.* i. 7, *&c.* and all along in the new, he is called *the Lord*, as being the true GOD, 1 *Joh.* v. 20. who is over all, GOD bleſſed for ever, *Rom.* ix. 5. And who demonſtrated himſelf to be ſo, by the wonderful works which he did when he was upon earth. Such as none could do, as he did them, but only Almighty GOD; doing what he pleas'd, as God made the World, only with his Word, *Matth.* viii. 33–16, *&c.* who therefore alſo did them, and cauſed them likewiſe to be recorded that we might believe *that he is the Chriſt, the Son of God*, Joh. xx. 31. And if the Son of God, then equal to God, and God himſelf. For ſo the *Jews*, whoſe Language he ſpoke, underſtood him; inſomuch that they accuſed him of blaſphemy for ſaying that he was the Son of God, or that God was his Father; and ſo making himſelf God, *Joh.* v. 18. *c.* x. 33. which they could not have done, if it had not been the received opinion among them, that the Son of God was the ſelf ſame with God himſelf.

Neither is this contrary but agreeable to reaſon it ſelf. For ſeeing God hath given Power to his Creatures to beget Sons in their own likeneſs, every one of the ſame ſpecifick nature with his Father; when God himſelf begets a Son, his Son muſt needs be of the ſame nature with the Father, in a more eminent and divine manner. Not only ſo as to be a God as well as the Father, for that is no more than what is common among Men; the Son of a Man being in that ſenſe a Man as well as his Father.

But when the Scripture, and we from thence ſpeak of God's begetting a Son, we cannot but believe it to be in a much higher ſenſe, the higheſt that can be. But we cannot by all our reaſon imagine an higher, nor any other becoming his divine and indiviſible eſſence than that his Son is of the ſame individual nature or eſſence with the Father, one and the ſame God that the Father is, according as he is declared to be in the Holy Scriptures.

Wherefore when I ſay that *I believe in Jeſus Chriſt his only Son*, or the only Son of God the Father. I thereby profeſs that I believe the ſaid *Jeſus Chriſt* to be truly God, of one ſubſtance with the Father. Which I muſt neceſſarily believe as ever I deſire to

be ſaved. For I can never believe, that any one can ſave me, but he that made me. The ſalvation of Mankind being certainly as divine a work as the creation of the World. And therefore I muſt of neceſſity believe Chriſt to be God, for otherwiſe I cannot believe in him as my Saviour, or that he is able to ſave me, that being more than any one, or all the creatures in the World can do. But bleſſed be his name for it, there is no one Article of our Faith more clearly revealed to us than this is. And therefore I hope he will always keep me ſtedfaſt in the belief of it to my lives end, that believing and truſting on him for all things needful to my Salvation; I may then receive the end of my Faith, even the Salvation of my Soul, by the ſame *God my Saviour*, Luk. i. 47.

And I further believe that this JESUS CHRIST the only Son of GOD is *our Lord*. He is *our Lord*, as he is the Son of God our Maker; as he is *Jeſus* our Saviour; and as he is Chriſt our King. He hath abſolute Dominion over the whole Creation; but is in a peculiar manner the Lord of all thoſe whom he hath Redeemed and Purchaſed to Himſelf, *Tit.* ii. 14. To whom he therefore ſaith, *Ye call me Lord and Maſter, and*

ye ſay well, for ſo I am, Joh. xiii. 13. And I now looking upon my ſelf as in the number of them, call him not only *my* but *our Lord*, and deſire accordingly to ſerve and glorify him both in my Body and in my Spirit, which are his, 1 *Cor.* vi. 20.

QUESTIONS.

Why is the Son of God called Jeſus, or the Saviour?
Why is he called Chriſt, or the Anointed?
What was he Anointed with?
To what Offices was he Anointed?
How do you prove that he was a Prophet?
Wherein did he, and ſtill doth manifeſt himſelf to be a Prieſt?
What kind of King is he?
Of whom was he begotten?
Is he a diſtinct Perſon from the Father?
Is he of one Subſtance with the Father, or one and the ſame God that he is?
How do you prove that?
Did not his works ſhew it?
Is this contrary to reaſon?
Is it not neceſſary to believe that he is the true God?
Why do ye call him, Our Lord?

Who was conceived by the Holy Ghoſt, born of the Virgin Mary.

ALTHOUGH *Jeſus Chriſt* was from all Eternity begotten of GOD the Father in ſo wonderful and divine a manner, that he himſelf is one and the ſame GOD with the Father, yet in time he was pleaſed to become Man too, like unto us, by being conceived and born into the World as other Men are, but in a manner quite different from all other: As it was neceſſary he ſhould be, that ſo he might be free from that original Sin that all are ſubject to, who are conceived and born the ordinary way: wherefore although he was conceived, it was not as other Men are, by the help of Man, but by the *Holy Ghoſt*: and tho' he was Born of a Woman, that Woman was not like other Women that bear Children, but a Virgin, *the Virgin* Mary.

I believe he was *conceived by the Holy Ghoſt*, becauſe of the Angel's Word ſent from GOD to acquaint the ſaid Virgin with it. For when he had ſaid to her, *Behold thou ſhalt conceive in thy Womb, and bring forth a Son, and ſhalt call his Name* JESUS. The Bleſſed Virgin wondring how that ſhould be,

be, seeing she knew not a Man, he Answered and said to her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God*, Luk. i. 35. To which she having given her consent, by saying, *Behold the handmaid of the Lord, be it unto me according to thy word*, ver. 38. I believe as the Angel then departed from her, so the Holy Ghost came accordingly upon her, and by his Almighty power that *Holy thing* was then conceived in her. As the Angel told *Joseph* also, to whom the said Virgin was espoused. For he finding her after this to be with Child, and therefore thinking to put her away privily, the Angel said to him, *Fear not to take unto thee Mary thy Wife: for that which is conceived in her, is of the Holy Ghost*, Matt. i. 20.

And as he was thus conceived by the Holy Ghost, so I believe he was *Born of the Virgin* Mary. For it being in her Womb that he was conceived, he could be Born of no other but of her, and she must needs be a Virgin still, in that she had conceived no otherwise than by the immediate power of GOD: for which reason also the Son of GOD

is ſaid to be made of a Woman, *Gal.* iv. 4. in that he the Second, or laſt *Adam* was formed out of her ſubſtance, as the firſt *Adam* was of the duſt of the ground by GOD himſelf, *Gen.* ii. 7.

Now ſeeing the only Son of GOD, or which is the ſame, GOD the Son was thus conceived and born of a Woman; I believe that he thereby became the Son of Man too, or really and truly Man. As St. *John* ſaith, *The Word*, or Son of GOD, *was made fleſh and dwelt among us*, Joh. i. 14. and St. *Paul*, Jeſus Chriſt *being or ſubſiſting in the form* or nature *of God, thought it not robbery to be equal with God, but made himſelf of no reputation, and took upon him the form of a Servant, being made in the likeneſs of Men*, Phil. ii. 5, 6, 7. that is, of the ſame nature that all Men are of, conſiſting of a reaſonable ſoul and humane fleſh, with all the faculties, members and qualities that are proper and eſſential to either of them ſingly, or to both as united together: As likewiſe with all the Infirmities incident to Mankind in general. He ate, he drank, he ſlept; he was hungry, and thirſty, and weary, and the like, but all without ſin, and ſuch effects or conſequences of it, as particular Men are ſubject to. So that as he was truly

truly GOD, he was now as truly *the Man Chriſt Jeſus*, 1 Tim. ii. 5. The *Man*, Man in general, and the *ſecond Man*, 1 Cor. xv. 47. the whole nature of Man being as fully in him, as it was in the firſt Man *Adam*.

But this the whole nature of Man, thus aſſumed by the Son of *God*, having never ſubſiſted of it ſelf out of his divine Perſon; but being taken into it at its firſt formation, or conception in the Womb, it could not make a Perſon of it ſelf, diſtinct from the divine, no more than the Body that is formed together with the Soul of a Man, can make an humane Perſon without it. Wherefore, although I believe that *Jeſus Chriſt* being begotten from all Eternity of the Father, is truly *God*; and being born in time of a Woman is truly Man; yet I do not believe that he is one Perſon as *God*, and another Perſon as Man, but that he is both God and Man, in one and the ſame Perſon: According as I am taught in the profeſſion of Faith commonly called the Creed of St. *Athanaſius*, where it is ſaid, that *Jeſus Chriſt*, although he be God and Man, yet he is not two but one Chriſt; One, not by converſion of the Godhead into fleſh, but by taking of the Manhood into God; One altogether; not by confuſion

of ſubſtance, but by unity of Perſon. For as the reaſonable ſoul and fleſh is one Man, ſo *God* and Man is one Chriſt.

And I further Believe, that it is neceſſary for me to believe this, even that *Jeſus Chriſt* is thus *God* and Man in one Perſon, or that he is but one Perſon both as *God* and Man: becauſe it is upon this that the vertue and efficacy of his ſufferings for me chiefly depends. For if he had been one Perſon as *God* and another as Man, then all his ſufferings as Man would have been the ſufferings only of an humane, a finite Perſon, and ſo would have terminated in himſelf without affecting any, much leſs all other men: neither would they have been any way proportionable to or ſatisfactory for Sins committed againſt the infinite and Eternal GOD.

Whereas he being both *God* and Man in one Perſon, tho' he ſuffered only in his Manhood, yet his ſufferings were of infinite value and merit for all Men, becauſe they were the ſufferings of an infinite, a divine Perſon. Inſomuch that when they killed him they *killed the Prince of life*, Act. iii. 15. They crucified *the Lord of glory*, 1 Cor. ii. 8. and his blood was *the blood of God*, Act. xx. 28. and therefore muſt needs be of ſufficient worth and

vertue

vertue to wash away all our Sins; *Hereby perceive we the love of God, because he laid down his life for us*, 1 Joh. iii. 16. This I am taught to believe also in the Creed its self. For seeing the same Person who is here called the only Son of *God*, the same was conceived by the Holy Ghost and born of the Virgin *Mary*, he must needs be still one and the same divine Person after he was conceived and born, that he was before.

QUESTIONS.

Why was Christ conceived and born in a different way from other Men?
How was he conceived?
Why do you believe that he was so conceived?
Of whom was he born?
How do you prove that she was a Virgin?
Did he thereby become a real Man?
Was he not then two Persons, one as God and another as Man?
Is it necessary to believe that he is both God and Man in one Person?
How do you prove he is so from the Creed?
Is it necessary to believe this?
How do you prove that it is so?

Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into Hell.

WHEN JESUS CHRIST the only Son of GOD was thus miraculously conceived and born into the World, he afterwards grew up by degrees, as other Men do, to the ordinary Stature of a Man; living all the while in a private condition, till he was about Thirty Years of Age. But then being Baptized by *John* the Baptiſt, and anointed by the Holy Ghoſt, *Luk.* iii. 21, 22. *Matth.* iii. 16, 17. He after that appeared publickly in the Land of *Judea*, in the time that *Tiberius Cæſar* was Emperour of *Rome*, and *Pontius Pilate* was under him, Governour of *Judea*, *Luk.* iii. 1. whoſe Name was therefore put into the Creed, that Mankind may always know in what Age of the World *Jeſus Chriſt* lived, and how he came to Dye upon a Croſs: that being a kind of Death that was never inflicted upon any by the *Jews*, but only by *Roman* Governours, ſuch as *Pontius Pilate* was.

Under this *Pontius Pilate*, JESUS CHRIST the Son of GOD, being now alſo a Man, as

ſuch he lived a moſt holy life, and went about doing good and working Miracles to ſhew forth his divine power and Godhead: yet nevertheleſs, he *Suffered*, that is, he underwent a great deal of trouble and ſorrow in the World: not for himſelf; for he never Sinned, 1 *Pet.* ii. 22. and therefore could never ſuffer for any thing that he himſelf did. But having taken our nature upon him, he ſuffered for us, and for our Sins, which were laid upon him, *Iſa.* liii. 5, 6. 1 *Pet.* ii. 21. *c.* iii. 18. *c.* iv. 1. He ſuffered reproach in his Name, grief in his Heart, pain in his Body, and all manner of Affronts and Indignities, that were offered him. He was apprehended, arraigned, accuſed, and condemned as a Malefactor. He was ſcourged, he was ſtripped, he was mocked, he had a crown of Thorns put upon his bare Head, he was ſpit upon and abuſed as if he had been the worſt of Men, *Matth.* xxvii. 26, *&c.*

All this *he ſuffered under* Pontius Pilate: by whoſe order he was alſo *Crucified*: that is, a ſtraight piece of Timber being ſet faſt in the ground with a croſs beam towards the upper end of it, his hands were faſtned with nails, the one to the one ſide and the other to the other ſide of the ſaid croſs beam, and

his

his Feet to the ſtraight Timber that ſtood in the ground; his Body being ſuſtained or held up by a little piece of Wood that jetted out for that purpoſe about the middle of the ſaid Timber. In this moſt painful and ignominious poſture he hung for ſeveral Hours together; and all for us; that he might redeem us from the Curſe of the Law, by being made a Curſe for us; for it is written, *Curſed is every one that hangeth on a tree*, Gal. iii. 13. From whence I believe it was neceſſary to our redemption, that he ſhould not only ſuffer in general, but that he ſhould alſo ſuffer upon the Croſs, or be Crucified, that ſo he might in our ſtead undergo that Curſe which *God* had denounced *againſt every one that continueth not in all things written in his law*, and therefore againſt every one of us, *Gal.* iii. 10. *Deut.* xxvii. 26.

But for that end it was neceſſary, that he ſhould not only be Crucified or nailed to the Croſs, but that he ſhould dye too. For GOD hath ſaid, that he will puniſh every Sin or Tranſgreſſion of his Law with Death, *Gen.* ii. 17. *Rom.* vi. 23. But all Men are guilty of Sin, and therefore as ſuch, are bound over by *God*'s own Word to ſuffer Death. Neither do I ſee, how it can be

poſſi-

poſſible according to the revelations that GOD hath made of himſelf and his will to us, that any one ſhould eſcape this death which GOD himſelf hath threatned, unleſs ſome other hath undergone it in his ſtead. But this none was ever capable of doing for us, but only *Jeſus Chriſt*: He being the only Man that never Sinned himſelf; the only Man in general who had the whole nature of Man in him, and ſo could ſuffer for any or for all that are of that Nature; and the only Man too, who was *God* as well as Man, and ſo could ſuffer as much, yea, more in their nature, than all the Men in the World could ever do in their own Perſons. And ſo was every way qualified to undergo the Death which GOD hath threatned in our ſtead, and ſo to make ſatisfaction to the Law, to the juſtice, to the word, and to the truth of GOD for us, that we by him may not only eſcape Death, but likewiſe attain Eternal Life.

For this purpoſe therefore he was not only Crucified, but Dead too, that is, he hung upon the Croſs ſo long till at length *he gave up the Ghoſt*, or Died, *Matth.* xxvii. 50. *Luk.* xxiii. 46. and ſo offered up himſelf as a Sacrifice to GOD, for the Sins and in the ſtead of all Mankind. For *he died for our*

Sins,

Sins, 1 Cor. xv. 3. He was a *Propitiation for our Sins, and not for ours only, but alſo for the ſins of the whole World*, 1 Joh. ii. 1. 2. *He gave himſelf a ranſom for all*, or inſtead of all, 1 *Tim.* ii. 6. *He taſted death for every man*, Heb. ii. 9. For he took not on him the Perſon, or the nature of any one or more particular Men only, but the nature of Man in general, that which all and every Man is of. And therefore the Death which he ſuffered in that nature muſt needs be for every one that is of that nature; ſo that there is no Man but may be ſaved by it, if he will but believe in him as he ought, *Joh.* iii. 16.

Jeſus Chriſt being thus *dead*, I believe further that he was *buried*, 1 *Cor.* xv. 4. that is, his Body being now bereaved of its Soul, it was laid in a Grave, Tomb, or Sepulchre, in the ground, by *Joſeph* of *Arimathea*, *Matth.* xxvii. 60. and *Nicodemus* a Ruler of the *Jews*, *Joh.* xix. 39. But in his Soul he *deſcended into Hell*. For tho' as he was *God*, the penitent Thief was to be with him in Paradiſe the ſame Day he died, *Luk.* xxiii. 43. Yet as Man, he did not yet Aſcend unto the Father, *Joh.* xx. 17. But he himſelf in *David* ſaid unto the Father, *Thou wilt not leave my ſoul in hell*, Pſ. xvi. 10.

Act.

Act. ii. 25. From whence I cannot but believe alſo that he went to Hell, although the end for which he went thither be not clearly revealed by God, and therefore not neceſſary to be known or determined by us. Be ſure he ſuffered nothing there: For he had ſuffered enough before for our Redemption: As he ſhewed alſo, in that all the power of Hell was not able to keep him there; which might be one great end of his going thither. Even to ſhew, that he had ſuffered the extremity of the Law, paid the uttermoſt farthing, and ſo made compleat ſatisfaction for us.

QUESTIONS.

Who was Pontius Pilate?
Why was his Name put into the Creed?
What did Jeſus Chriſt *ſuffer under him?*
For whom did he ſuffer?
What do you mean by his being Crucified?
Why was he Crucified?
Did he dye upon the Croſs?
Why was it neceſſary that he ſhould dye?
For whom did he dye?
What was done to his Body after his death?
Whither went his Soul?
What ground have you to believe it went to Hell.

The third day he roſe again from the dead; he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty.

ALTHOUGH *Jeſus Chriſt* died, was buried, and deſcended into Hell, and ſo was truly in the number of the dead for ſome time, yet he afterwards *roſe again from the dead*; that is, the ſame Soul that departed from his Body upon the Croſs, was again united to the ſame Body, ſo that he revived and became alive again, as he was before he died. For this is atteſted by all the Evangeliſts, and many other who ſaw him and converſed with him after he was riſen again, *Act.* xiii. 30, 31. 1 *Cor.* xv. 4, 5, *&c.* yea, and ſaw the prints of the Wounds which the Nails, wherewith he was faſtned to the Croſs, had made in his Hands and Feet, *Luk.* xxiv. 39. and which the Spear wherewith he was pierced, *Joh.* xix. 34. had made in his Side, *Joh.* xx. 27. whereby they were fully aſſured, that it was the very ſame Body which they had ſeen before upon the Croſs.

Neither do I only believe that Chriſt roſe again from the Dead, but that he roſe again *the third day*, that is, the third day from or after

after his death incluſively, the day on which he died being reckoned for one, and the day on which he roſe for another, according to the common way of ſpeaking among all People, and particularly the *Jews*, 1 *Cor.* xv. 4. And I further believe that as he died for us, ſo he likewiſe roſe again for us. *For he was delivered for our offences, and raiſed again for our juſtification*, Rom. iv. 25.

But for that purpoſe, after he was riſen from the dead, he continued only 40 days upon Earth, *Act.* i. 3. and then *he aſcended in Heaven*, that is, He in that Soul and Body which he had aſſumed, and in which he died and roſe again, he in the ſame Soul and Body, and ſo in the whole nature of Man united to his divine Perſon, was taken from the Earth, and carried up to that high and holy place which we call Heaven, where the glorified Saints and Angels live and enjoy GOD, *Luk.* xxiv. 51. *Act.* i. 9, 10, 11. And he was no ſooner there, but he was ſet *at the right hand of God*, Mar. xvi. 19. that is, he was made *much better than the Angels*, Heb. i. 3, 4. *Angels and authorities and powers being made ſubject to him*, 1 Pet. iii. 22. For GOD hath there *highly exalted him, and given him a Name that is above every Name, that at the Name of* Jeſus *every knee*

ſhould bow, of things in heaven, and things in earth, and things under the earth, and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father, Phil. ii. 9, 10, 11. *Yea, God hath now ſet him at his own right hand, in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the Church*, Eph. i. 20, 21, 22.

Thus the Man *Chriſt Jeſus* immediately upon his Aſcenſion into Heaven, *was ſet at the right hand of God*, advanced to the higheſt degree of honour in the World, and veſted with abſolute and ſupream Authority over all things in it. *All power is given to him both in heaven and earth*, Matth. xxviii. 18. For *the Father judgeth no Man, but hath committed all judgment to the Son; that all Men ſhould honour the Son, even as they honour the Father*, Joh. v. 22, 23. So that he is now *Lord of Lords, and King of Kings, the only Potentate*, 1 Tim. vi. 15. The univerſal Monarch of Heaven and Earth; the Covernour of all the Creatures in the World. They are all and every one not only in his

hand,

hand, but under his feet, that he may do and deal with them as he pleaſeth: For he is *head over all things*; and that alſo *to the Church*: For the good and benefit of the Church, which he hath purchaſed with his own Blood; and therefore we may be ſure he takes care, that according to his Promiſe, *the gates of Hell ſhall never prevail againſt it*, Matth. xvi. 18. which they would certainly do, if he had not ſuch abſolute dominion over them and all things elſe; that as the Father ordereth all things for the good of the World in general, ſo *Chriſt* the Son doth the ſame for his Church in particular, that all things may work together for the good of that and of every ſound Member in it, *Rom.* viii. 28.

And as *Jeſus Chriſt* being ſet at the right hand of GOD the Father Almighty, is himſelf alſo an Almighty King, and can do whatſoever he will. So he ſits there likewiſe as a Prieſt, *a Prieſt for ever*, Pſal. cx. 4. Heb. vii. 17. He hath *an unchangeable Prieſthood, ever living to make interceſſion for them who come unto God by him*, ver. 24, 25. For them he intercedeth, but for none elſe. Tho' we often read that he Died for all; it is no where written, that he maketh interceſſion for all. But he himſelf ſaith, He

doth

doth not: where ſpeaking to his Father of ſuch as believe in him, he ſaith *I pray for them, I pray not for the world*, Joh. xvii. 9. See alſo *Matth.* x. 32, 33. And that is the reaſon, why tho' he Died for all, yet all are not ſaved by his Death, becauſe they will not believe in him, nor come unto GOD by him, and therefore he doth not apply the merits of his death to them by making interceſſion for them: but for all true Believers he intercedes with the Father, that they may be juſtified and ſaved by vertue of that great Propitiation which he hath made for the Sins of the World. And the Father always hearing him, *Joh.* xi. 42. they are all accordingly juſtified and ſaved by him, or through his mediation and interceſſion for them, who is the *only Mediator between God and Men*, 1 Tim. ii. 5.

Where by *his mediation or interceſſion*, I do not underſtand any formal requeſt or ſupplication that he maketh to the Father for us, but his appearing before him in our nature, and in our behalf. As it was typified in the old Law, when the High-Prieſt went on the day of expiation into the moſt holy place, he only carried ſome of the Blood of his Sacrifice with him, and ſprinkling it about, he thereby made atonement and reconci-

conciliation for himself and the People, *Lev.* xvi. 15, 17. So *Christ* having offered up himself in our Nature for the Sins of the World, he in the same nature entered into Heaven, and in it *appeareth there in the presence of God for us*, Heb. ix. 24. and thereby maketh atonement, reconciliation, and intercession for us, his Body being there a standing Monument of the great Propitiation that he hath made for our Sins. So that GOD the Father having that always in his Eye, is pleased to receive us into his grace and favour, only upon his Son's appearing so before him in our behalf, and willing to have the merits of his death applied to us for our Pardon and Salvation. According as he prayed also when he was upon Earth, *Father, I will, that they also whom thou hast given me, be with me where I am*, Joh. xvii. 24.

This Intercession I believe *Jesus Christ* is continually making in Heaven for all his faithful People upon Earth. For he was not only set there at first, but, as it is in the Creed, *He sitteth at the right hand of God*: He sitteth there at this time, and at all times continually: and so never ceaseth to make intercession for us, but we may always say *He now appeareth in the presence of God for us*, Heb. ix. 24. Hence it is, that altho' the Al-

mighty

mighty Creator and Governour of the World be continually offended by all Men upon Earth; yet he is good and kind unto them all: But infinitely gracious and merciful to ſuch as repent, and believe the Goſpel, becauſe they have a Mediator or Advocate ſitting continually at his right hand, and interceding there ſo effectually for them, that their Sins are all pardoned, and GOD is perfectly reconciled to them, *Act.* v. 31. 2 *Cor.* v. 18, 19. They are juſtified or accounted Righteous in his ſight, *Rom.* iv. 25. *c.* viii. 33, 34. Their Prayers are heard, and whatſoever they ask in his Name, if it be good, it is certainly done for them, *Joh.* xiv. 13, 14. *c.* xvi. 23. They are continually ſanctified, directed and aſſiſted by his holy Spirit; ſo that they can do all things through *Chriſt* which ſtrengthneth them, *Phil.* iv. 13. And all the good works they do, tho' imperfect in themſelves, yet are acceptable to GOD through *Jeſus Chriſt*, 1 *Pet.* ii. 5. *Who therefore is able to ſave to the uttermoſt them who come unto God by him, ſeeing he ever liveth to make interceſſion for them*, Heb. vii. 25. and is *preparing a place for them in his Father's houſe*, Joh. xiv. 2. where they will all join together in praiſing him for bringing them thither, ſaying, *Salvation to our God which*

ſitteth upon the throne, and unto the Lamb, Rev. vii. 10. *The Lamb of God, which taketh away the ſin of the world,* Joh. i. 29.

QUESTIONS.

What do ye mean by Chriſt's riſing from the dead?
How do ye prove he did ſo?
In what ſenſe did he riſe the Third day?
For what purpoſe did he riſe again?
What part of him went up to Heaven?
Where did he ſit when he came there?
What do ye underſtand by his ſitting at the right hand of God?
What power hath he there?
To what end is it given him?
What doth he do there?
For whom doth he intercede?
What do ye mean by his Mediation, or Interceſſion?
How doth he make it?
How often doth he intercede for us?
What benefits do we receive thereby?

From thence he ſhall come to judge the quick and the dead.

IT is now about 1670 Years ſince JESUS CHRIST Aſcended into Heaven, where he hath been ever ſince, and is now, Sitting at the right hand of GOD the Father Almighty. But he ſhall one day *come from thence*, that is, He ſhall come from Heaven to Earth again. As the two Angels acquainted his Apoſtles at his Aſcenſion, ſaying, *Ye men of Galilee, why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven*, Act. i. 11. He went to Heaven in a Cloud, *v.* 9. with an innumerable Company of holy Angels ſurrounding and attending upon him. And ſo he will come again from thence *in great glory*. For all the holy Angels ſhall come along with him, *Matth.* xxv. 31. He ſhall come again *with a ſhout, with the voice of the Archangel, and with the trump of God*, 1 Theſſ. iv. 16. For *he ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather together his Elect from the four winds, from one end of heaven to the other*, Matth. xxiv. 31. Then the dead ſhall

be

be raiſed and all Mankind ſhall ſee the Son of Man thus *coming in the clouds of Heaven with power and great glory*, ver. 30. What a glorious ſight will that be!

But *of that day and hour knoweth no man, no, not the Angels of heaven, but the Father only*, Matth. xxiv. 36. GOD hath been pleaſed to conceal it from all the World, that all the World may be in daily expectation of it. But this we know, that it ſhall be at the end of the World, *Matth.* xxiv. 3. It ſhall be the laſt day that the World ſhall continue in that ſtate and form it is now in. For *the heaven and the earth which now are by the ſame word*, whereby they were made, *are kept in ſtore, reſerved unto fire againſt the day of judgment and perdition of ungodly Men*, 2 Pet. iii. 7. But *the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up*, ver. 10.

At that day the Lord JESUS ſhall come from Heaven to *judge* the World, as he came at firſt to ſave it. For the *Father judgeth no Man, but hath committed all judgment to the Son*, Joh. v. 22. and hath *given him au-*

thority to execute judgment alſo, becauſe he is the Son of man, v. 27. Yea, He hath appointed *the day in the which he will judge the world in righteouſneſs by that man whom he hath ordained, whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead*, Act. xvii. 31. It is GOD therefore that will judge the World, but he will do it by the Man *Chriſt Jeſus*, who as Man now ſitteth at the right hand of the Father, above all the Creatures in the World; and as Man too, at the laſt day will execute his Authority over them, by paſſing judgment upon them. So that we ſhall then ſee our Judge in our own nature, and hear him pronouncing Sentence upon us, which we may be confident ſhall be moſt perfectly Juſt and Righteous, in that altho' he doth it as Man, yet he that doth it being GOD too, as ſuch he is perfectly acquainted with every thing that we, or any Creature in the World ever thought, or ſpake, or did.

Thus therefore the Lord JESUS ſhall *judge the world*; that is, He ſhall review and examine all Men's Lives, and call every one to Account for all his Actions from firſt to laſt, whether ſecret or open: For *God will bring every work to judgment, with every ſecret thing, whether it be good or*

whether it be evil, Eccleſ. xii. 14. And will *judge the ſecrets of Men by Jeſus Chriſt*, Rom. ii. 16. And he himſelf hath told us, that *every idle word that men ſhall ſpeak, they ſhall give account thereof at the day of judgment*, Matth. xii. 36. and ſo they ſhall of their not doing what they ought, as well as of their doing what they ought not, *Mat.* xxv. 42, *&c.* All this he will then examine; not as if he did not know it before, but that all other Men may know that he knew it, and ſo their own conſciences likewiſe may witneſs for or againſt them. After which he will pronounce judgment upon all: juſtifying the Righteous, and condemning the Wicked. And *theſe ſhall go into everlaſting puniſhment, but the righteous into life eternal*, Matth. xxv. 46.

He ſhall thus judge *both the quick and the dead*, Act. x. 42. 2 Tim. iv. 1. 1 Pet. iv. 5. that is, both thoſe who ſhall be quick or alive at the time of his coming, and thoſe who died before, and ſo ſhall be then dead. There will be doubtleſs many then living upon earth, perhaps as many, if not more than there are now: Theſe therefore ſhall not ſleep, or die, but *they ſhall all be changed*, 1 Cor. xv. 51. The Righteous which ſhall then remain alive,

ſhall together with thoſe who died before in *Chriſt*, be caught up *in the clouds to meet the Lord in the ayr*, 1 Theſſ. iv. 17. And all other ſhall be changed too; for they ſhall be ſummoned to appear before his Judgment-Seat, and be there adjudged by him to their Eternal State. And ſo ſhall the apoſtate Angels too, for *they* alſo *are reſerved unto the judgment of the great day*, 2 *Pet.* ii. 4. *Jud.* 6. This they themſelves know, and that *Jeſus Chriſt* alſo ſhall be their Judge. As appears from their ſaying to him, *Art thou come to torment us before the time*, Mat. viii. 29.

And as all that ſhall be then *alive*, ſo the *dead* too ſhall be then judged: For they ſhall all be raiſed up to Life again. *Adam* himſelf and his whole poſterity: every one that ever lived upon the face of earth, or ever ſhall. We ſhall all then meet together in a body. For *we muſt all appear before the judgment ſeat of Chriſt, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad*, 2 Cor. v. 10.

QUESTIONS.

From whence will Chriſt come?

How will he come?

When

When will he come?
What will he come to do?
What do you mean by his judging the World?
What will be the iſſue of his judging it?
Whom do you underſtand by the quick and dead?
Shall the Devils or fallen Angels be then judged?
Shall all Mankind be judged, and you and I among the reſt?
How do you prove that?

I believe in the Holy Ghoſt.

THE firſt Words of the Creed, *I believe*, which have hitherto ſerved to all the Articles concerning GOD the Father, and GOD the Son, are here repeated concerning GOD the Holy Ghoſt; that we may the more clearly and expreſly declare our belief in him, in the ſame way and manner as in the other two divine Perſons. And accordingly *I believe in the Holy Ghoſt*, as a diſtinct Perſon from the Father and the Son, but of one divine eſſence or ſubſtance with them.

I Be-

I Believe firſt, That he who in the Scriptures is called the *Holy Ghoſt*, that is, the Holy Spirit, or the Spirit of GOD, is not the ſame Perſon that is called the Father, nor the ſame that is called the Son, but that he is a Perſon in himſelf, diſtinct from both them. This I believe, not only becauſe they are all Three, and he among them, often named together, as three diſtinct Perſons, *Matth.* xxviii. 19. 2 *Cor.* xiii. 14. 1 *Joh.* v. 7. but likewiſe becauſe he is ſaid to be ſent in the ſame ſenſe, after the ſame manner, and at the ſame time, both by the Father and the Son, *Joh.* xiv. 26. *c.* xv. 26. *c.* xvi. 7. Which plainly ſhews that he is a diſtinct Perſon from both; and alſo that he comes or proceeds from both, from the Son as well as from the Father: as appears alſo from his being called the Spirit of *Chriſt*, and the Spirit of the Son, as well as of the Father, *Rom.* viii. 9. 1 *Pet.* i. 11. *Gal.* iv. 6. and from his being ſaid to receive of the Son, *Joh.* xvi. 14, 15. all which is the ſame thing in effect, which we otherwiſe call his proceeding from him.

Wherefore although he be no where in the Scripture expreſly ſaid to proceed from the Son, as he is ſaid to proceed from the Father,

Father, *Joh.* xv. 26. Yet it is ſo plainly implied, and ſo neceſſarily inferr'd from thoſe other expreſſions, that I cannot but believe that he proceedeth both from the Father, and the Son: only with this diſtinction, that the Father hath the Spirit proceeding from him, in and of himſelf; whereas the Son hath it in himſelf but of the Father, of whom he was begotten, and ſo received all he is, or hath as GOD, and therefore this too, even the Spirit's proceeding from him: As he himſelf alſo intimates, where he ſaith, *All things that the Father hath are mine: Therefore ſaid I, he the* Holy Spirit, *ſhall take* of *mine and ſhall ſhew it unto you*, Joh. xvi. 15.

But as the Son was ſo begotten of the Father, as to be one GOD with him, the Holy Ghoſt ſo proceedeth from the Father and the Son, that he is one and the ſame GOD that they are. For there is but one GOD, and the Holy Ghoſt is often declared to be that one GOD, as well as the Father and the Son. When St. *Peter* had ſaid that *Ananias* had *lied to the Holy Ghoſt*, in the next *verſe* he ſaith, that he had *lied to God*, Act. v. 3, 4. St. *Paul* ſaith, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you*, 1 Cor. iii. 16. and again, elſewhere he ſaith, that the Bodies of

the Saints are *the Temples of the Holy Ghoſt*, ch. vi. 19. which could not be, unleſs the Holy Ghoſt be GOD: For it is GOD's inhabitation only that makes a place to be a Temple: at leaſt, to be a Temple of GOD.

The ſame thing appears alſo from our Saviour's ſaying, that the Sin againſt the Holy Ghoſt ſhall not be forgiven. What that is, we may learn from the occaſion of his ſpeaking it, He had caſt out a Devil *by the ſpirit of God*, Matth. xii. 22, 28. The *Phariſees* ſaid, he did it *by Beelzebub, the Prince of the Devils*, v. 24. upon which our Lord ſaith, *All manner of ſin and blaſphemy ſhall be forgiven unto Men but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto Men*, v. 31. and the reaſon why he ſaid ſo, was, *becauſe they ſaid, he had an unclean Spirit*, Mar. iii. 30. From whence it appears, that the Sin againſt the Holy Ghoſt, is properly that kind of Blaſphemy, when a Man ſaith, that the works which *Chriſt* did by the Spirit of GOD, were done by the Devil, and ſo in effect calls the Spirit of GOD a Devil, an unclean Spirit, and by conſequence, *Chriſt* himſelf an Impoſtor: which if true, no Sin could be forgiven: and then it is no wonder if that ſhall never be ſo; at leaſt to thoſe who living at that time ſaw *Chriſt* do his wonderful

Works,

Works, and yet had the impudence to Blaſpheme that holy Spirit by which he did them.

Whether any in this Age can be guilty of this Sin as they were, I ſhall not determine: but am ſure it behoveth all Men to keep as far from it as they can, and for that purpoſe never to Blaſpheme, or ſay any thing againſt God's holy Spirit, that ſo they may be ſure never to fall into the unpardonable Sin: which, although it be not therefore unpardonable becauſe he is GOD, yet unleſs he was GOD, it could not be unpardonable. And therefore this is an undeniable Argument of his Godhead. And all had beſt take care how they deny it, and ſo Blaſpheme the Holy Ghoſt.

There are many other places all over the Bible, where the Holy Ghoſt is expreſly called GOD, and Jehovah, *the Lord:* and where the works and Properties of *God*, ſuch alſo as are incommunicable to any Creature, are attributed unto him: and which by conſequence demonſtrate the Holy Ghoſt to be the one living and true GOD, ſo clearly, that I cannot but believe this as firmly as any Article of our Chriſtian Faith.

Neither can any doubt of it, who believe the Holy Scripture to be the Word of *God*, or to *be given by inſpiration of God*, 2 Tim.

iii. 16. For the *God* whoſe Word it is, and by whoſe inſpiration it was given, is the Holy Ghoſt. It was he that ſpake in and by the Prophets, or they by him, by his direction and inſpiration. *David ſaid by the Holy Ghoſt, The Lord ſaid unto my Lord*, Mar. xii. 36. *Well ſpake the Holy Ghoſt by Eſaias the Prophet*, Act. xxviii. 25. *As the Holy Ghoſt ſaith, to day if ye will hear his voice*, Heb. iii. 7. So alſo, *Heb.* ix. 8. *ch.* x. 15, 16. 1 *Pet.* i. 11. 2 *Pet.* i. 21. Wherefore when the Prophets ſay, *Thus ſaith the Lord*, their meaning is, *Thus ſaith the Holy Ghoſt*, as the Prophet *Agabus* expreſſed it, *Act.* xxi. 11. which is ſo full a demonſtration of his Godhead, that I ſee no place left to doubt of it.

Hence therefore *I believe*, according as this Article is explain'd in the *Nicene* Creed, *I believe in the Holy Ghoſt, the Lord and giver of life*, or rather according to the *Greek*, *the Lord and the giver of life*. For he is not here ſaid to be the Lord of Life, as he is the giver of it, (as our *Engliſh* Tranſlation may be miſconſtrued) but *the Lord* in general, *Jehovah*, the Almighty *God*; and the giver, the maker, the author of Life, *Joh.* vi. 63. of all Life both natural and ſpiritual. *Who proceedeth from the Father and the Son; who with the Father and the Son together is wor-*

worſhipped and glorified, as being of one ſubſtance, power, and glory with them: *Who ſpake by the Prophets.* To whom we are therefore obliged for all the revelations that *God* hath made of himſelf and his will to Mankind, by any of the Prophets ſince the World began. *For the Prophecy came not in old time by the will of Men, but holy Men of God ſpake as they were moved by the Holy Ghoſt*, 2 Pet. i. 21. According as our Saviour ſaid to his Apoſtles, *It is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you*, Matth. x. 20.

QUESTIONS.

Why do you here ſay again, I believe?
What do you mean by the Holy Ghoſt?
Is he the ſame Perſon with the Father and the Son?
From whom doth he proceed?
Is he one God with the Father and the Son?
How do ye prove that?
What is the Sin againſt the Holy Ghoſt?
What hath he done for us?
How do ye prove that he ſpake by the Prophets?
What is meant by his being the Lord and giver of Life?
How were the Holy Scriptures given us?

The Holy Catholick Church, the Communion of Saints, the Forgiveneſs of Sins.

BY the word *Church*, I here underſtand the Company or Congregation of all ſuch People as profeſs to believe in the True GOD, and to Worſhip and Serve Him, according to the Revelations that he hath made of Himſelf, and of his Will to them. Some ſuch People I believe there always have been in the World; and therefore a Church in all Ages, ſince the beginning of it. In the middle Age between the firſt and laſt *Adam*, GOD was pleaſed to reveal Himſelf in a more-eſpecial manner to *Abraham*; and to promiſe that *Chriſt*, the laſt *Adam* and Saviour of the World (as the firſt was the Deſtroyer of it) ſhould be born of his Seed. And from that time forward, his Family and Poſterity, the *Jews* or *Iſraelites* were the Church of God, all along until *Chriſt* was accordingly born, and appeared among them. So that whereſoever they were, there was the Church. Which is therefore ſaid to be *in the Wilderneſs*, when they were there, *Act.* vii. 38.

But

But now *I believe the Church* is not confined to that or any one Nation, or People, but is *Catholick*, that is to ſay, *general*, or *univerſal*, ſpread over the face of the whole Earth: there being no Nation or People but what either are or may be of it. For Our *Saviour* commanded his Apoſtles to make all Nations his Diſciples, and bring them into his Church by *Baptiſm*, Matth. xxviii. 19. And accordingly we find that the *Gentiles* were ſoon after brought into it as well as the *Jews*. Since which time there always hath been and ſtill is a *Catholick Church*; that is to ſay, a Congregation of all Chriſtian People diſperſed throughout the World, even of *all that in every place call upon the Name of Jeſus Chriſt our Lord, both theirs and ours*, 1 Cor. i. 2. For all that do ſo, are neither *Jews* nor *Gentiles*, but *the Church of God*, 1 Cor. x. 32. that Church, without which there is no Salvation: Foraſmuch as *there is no Name given under heaven among men, whereby we muſt be ſaved*, but the Name of JESUS CHRIST, *Act.* iv. 12. But his Name is made known, and profeſſed only in his Church. And therefore *the Lord added to the Church daily ſuch as ſhould be ſaved*, Act. ii. 47. And that is alſo the reaſon, why there always was, and always will

will be a Church upon Earth, *Matth.* xvi. 18. and likewiſe why it is now ſo neceſſary for all to believe the Church to be *Catholick*; that every one may look upon it to be as free for him as for any other to be added to it, that he may be ſaved.

I believe further, that this *Catholick Church* is *Holy*. Not but that there are many unholy Perſons in it; many who profeſs the Name of Chriſt, but will not obſerve his Laws: As He Himſelf foreſhewed, by comparing his Church to a *Field*, wherein there are *Tares*, as well as *Wheat*, Matth. xiii. 24, 25. and to a *Net*, that gathereth of every kind, *good and bad*, ver. 47. yet nevertheleſs the whole Church, as ſuch, is *holy*, in reſpect of the holy Doctrine which it teacheth, the holy Diſcipline which it exerciſeth, the holy Laws which it publiſheth, the holy Worſhip which it performeth, the holy Sacraments which it adminiſtreth, and eſpecially in reſpect of its moſt Holy Head, JESUS CHRIST, *Eph.* v. 23, 27. *Col.* i. 18.

For He having *purchaſed his Church with his own blood*, Act. xx. 28. he looks upon it as his own Body, which He, as the Head, actuates and influences by his Holy Spirit, moving and working in his Word and Sacraments

craments as there adminiſtred, by Officers conſtituted and appointed by Himſelf for that purpoſe, *Eph.* iv. 11, 12. 1 *Cor.* xii. 28. By which means, all that are admitted into his Church, may be ſanctified or made holy. If any be not, it is their own fault. But none can ever become truly Holy, but only in the Catholick Church. Which therefore may well be called *Holy*, as the particular Church or People of the *Jews* often is in the Old Teſtament, *Deut.* vii. 6. *cap.* xxviii. 9.

But though there be none elſewhere, I Believe that in Chriſt's Holy Catholick Church, there is a *Communion of Saints*; that is to ſay, a Company or Society of holy Perſons, who are *called to be Saints*, 1 Cor. i. 2. and are accordingly *ſanctified by faith that is in Chriſt Jeſus*, Act. xxvi. 18. ſo as to be *holy, as he who hath called them is holy in all manner of converſation*, 1 Pet. i. 15. Theſe are truly the Servants of the Moſt High GOD, his Children, his Elect, *A choſen generation, a royal prieſthood, an holy nation, a peculiar people; that they ſhould ſhew forth the praiſes of him who hath called them out of darkneſs into his marvellous light*, 1 Pet. ii. 9. They, as *lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices acceptable*

table to God by Jeſus Chriſt, ver. 5. which they ſtrive to do with all their might: making it their conſtant care and ſtudy to ſerve and pleaſe God, by doing all ſuch good works as he hath ſet them. And *God* is graciouſly pleaſed to accept of what they do, through the Merits of Jeſus Chriſt their Mediator and Advocate with him. In whom they have likewiſe the Almighty Governour of the World always reconciled unto them, and well-pleaſed with them: They have his holy Spirit to direct and aſſiſt them in all their Actions: They have his holy Angels *to keep them in all their ways*, Pſal. xci. 11. They have *all things working together for their good*, Rom. viii. 28. And therefore, whatſoever their Outward Condition may ſeem to be, they are always happy, and the only happy People in the World.

This is that which we call the *Inviſible Church*, a diſtinct Society from the reſt of Mankind, having a peculiar *fellowſhip* or *communion* both with the Father, and with his Son Jeſus Chriſt, 1 *Joh.* i. 3. and likewiſe with one another, or among themſelves, as being *fellow-citizens* together, and *of the houſhold of God*, Eph. ii. 19. Fellow-members in the ſame Body, the Body of Chriſt: For *by one ſpirit they are all baptized into*

one

one body, 1 Cor. xii. 13. Therefore, as we have many Members in one Body, and all Members have not the ſame office: ſo the Saints, *being many, are one body in Chriſt, and every one members one of another*, Rom. xii. 4, 5. By which means, all the true Saints of God, in what Part of the World ſoever they live, they have the ſame fellowſhip as the Members of the ſame Body have with one another; being all actuated, influenced and governed by one and the ſame Spirit: For through Him in whom they are, they have all *acceſs by one Spirit unto the Father*, Eph. ii. 18. And how far ſoever they live aſunder, among them all there is *one body, one Spirit, even as they are all called in one hope of their calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in them all*, Eph. iv. 4, 5, 6.

From whence ariſeth that ſtrict Union, and *Communion of Saints*, that they all think the ſame thing; they are all of one mind, in all things neceſſary to Salvation: They *love as brethren*; and ſtrive about nothing but which ſhould ſerve God beſt, and do moſt good in the World; every one *preſſing towards the mark for the prize of the high calling of God in Jeſus Chriſt*, Phil. iii. 14.

till they *all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt*, Eph. iv. 13. and ſo are *meet to be partakers of the inheritance of the ſaints in light*, Col. i. 12. God grant that I may be of this holy Communion; that I may be numbred with the Saints in glory everlaſting.

But *there is not a juſt man upon earth that doeth good, and ſinneth not*, Eccleſ. vii. 20. that is, tranſgreſſeth not the Law of God: For *Sin is the tranſgreſſion of the Law*, 1 Joh. iii. 4. And every tranſgreſſion of the Law, in Thought, Word or Deed, is Sin. But every Sin deſerveth Death, and is threatned with it by *God* himſelf, *Rom.* vi. 23. *Gen.* ii. 17. *Gal.* iii. 10. And therefore all having ſinned, there are none but who want to have their Sins forgiven, before they can be ſaved. But I Believe, that in the Holy Catholick Church *Forgiveneſs of Sins* may be had; and that all that are of the Communion of Saints, have it by *Chriſt*.

For *in him they have redemption through his blood, even the forgiveneſs of ſins*, Eph. i. 7. Col. i. 14. That is, whereas they as well as all other People have ſinned, or tranſgreſſed the Law of God, and are there-

fore

fore bound-over to ſuffer the Puniſhments which he hath threatned againſt thoſe who do ſo: they, upon their Repentance, and Faith in Chriſt, are diſcharged from their obligation to ſuffer the ſaid Puniſhments, being redeemed or bought off by the Blood of *Chriſt*, which was *ſhed for many, for the remiſſion of ſins*, Matth. xxvi. 28. It was ſhed for All; but ſo, that none have Remiſſion of Sins by it, except they Believe. But how many ſoever Believe in Him, as all the Saints do, their Sins are actually remitted, and all their Obligations to Puniſhment for them cancell'd and made void by it. For as He once ſhed his Blood; ſo, by virtue of *that*, He is always making Interceſſion for them: and doth it ſo effectually, that His Death being accepted of inſtead of theirs, they are no longer obnoxious to the Puniſhments that were due unto their Sins; but are as perfectly abſolved and acquitted from them, as if they had never ſinned.

Neither is that all: For their Sins being ſo forgiven, they are alſo *juſtified*; that is, (as our Church explains it in the Article of *Juſtification*,) *they are accounted righteous before God, only for the Merit of our Lord and Saviour Jeſus Chriſt, by Faith, not for their own Works or Deſervings.* Whatſo-

even

ever good works they do, as be ſure they do all they can, they cannot deſerve or merit any thing at all from *God* by them, much leſs ſo much as that they ſhould be accounted Righteous before him, notwithſtanding that they are not perfectly ſo in themſelves. But *Chriſt* having been made *Sin* or a Sin-offering *for them*, to that end and purpoſe *that they might be made the righteouſneſs of God in him*, 2 Cor. v. 21. therefore what is wanting in themſelves, they have it abundantly in him.

For being by Faith engrafted into him the true Vine, and ſo made Members of his Body, they partake of his Merits and Righteouſneſs. *They are found in him not having their own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by Faith*, Phil. iii. 9. And having ſuch perfect righteouſneſs as that is in *Chriſt*, they are thereby juſtified, as they well may, or accounted righteous before GOD. By which means the great loſs which Mankind ſuſtained in their firſt Parent, is now fully repaired in ſo wonderful a manner, that *as by one Man's diſobedience many were made ſinners, ſo by the obedience of one many are made righteous*, Rom. v. 19. As righteous in him

the

the ſecond *Adam*, as they were made Sinners by the Firſt. And being *thus juſtified by faith, they have peace with God through our Lord Jeſus Chriſt*, Rom. v. 1. This Honour have all his Saints.

QUESTIONS.

What do ye underſtand by the word Church?
How long hath there been a Church?
Where was it before Chriſt was Born?
What mean ye by the word Catholick?
What by the Catholick Church?
Why is it neceſſary to believe the Church to be Catholick?
In what reſpects is it ſaid to be Holy?
Can we be ſanctified or ſaved any where but in the Church?
What is meant by the Communion of Saints?
Who are Saints?
What Communion have they together?
What is Sin?
What do ye mean by the forgiveneſs of Sins?
Whoſe Sins are forgiven?
By what means are their Sins forgiven?

What do ye understand by their being justified?
How are they justified?
What benefit have they thereby?

The Resurrection of the Body, and the Life everlasting.

BY the *Resurrection of the Body*, I here understand and believe, that every Body that ever was informed or endued with a reasonable Soul, and is afterwards parted from it by death, although it be then reduced to earth again, or eaten up of Worms, or Beasts, or Fishes, or any other way consumed, and the parts of it scattered abroad and dispersed all over the earth, yet at the last day all the parts and particles of it shall come together again, every one into its proper place where it was before, so as to make up again the same individual body; to which the same Soul that before departed from it, being again united, the same Person that before died, shall revive, or rise to life again. So that every Humane Person that ever did, or ever shall die, from the beginning to the end of the World, shall then rise again and live as really as ever he did before.

That

That this is poſſible I cannot doubt, who believe that GOD is Almighty and can do what he will. And that he will thus raiſe up our Bodies to life again, I believe, becauſe he himſelf hath ſaid he will. We have his own word for it, not only in the New, but likewiſe in the Old Teſtament. For there alſo he hath declared this to be his Will ſo plainly, that they who believed *Moſes* and the Prophets, believed alſo the Reſurrection of the dead. As appears in that this was generally believed by all the *Jews* in our Saviour's time, except ſome few among them called *Sadducees*, who denied it, *Matth.* xxii. 23. *Act.* xxiii. 8.

But what little reaſon they had to deny it, appears from the weak Queſtion they propounded to our Lord about it, *Matth.* xxii. 24, 28. Who alſo convinced them of their Errour by an Argument drawn from *Moſes* himſelf, ſo as that they had not one Word to ſay for it. *But as touching the reſurrection of the dead*, ſaid he, *have ye not read that which was ſpoken unto you by God, ſaying, I am the God of Abraham, and the God of Iſaac and the God of Jacob. God is not the God of the dead, but of the living*, Matth. xxii. 31, 32. Mar. xii. 26, 27. For *all live unto him*, Luk. xx. 38. *Abraham,*

Iſaac, and *Jacob* were then dead, and yet GOD ſaid to *Moſes*, Exod. iii. 6, 15. That he was their GOD: which could not be, if they ſhould always continue in a ſtate of Death. For *he is not the God of the dead, but of the living*. The Dead are not in being as Men. And then he could not poſſibly be their GOD. He could not be the GOD of *Abraham*, *Iſaac*, and *Jacob*, when there were no ſuch Perſons in the World, nor ever would be, unleſs they riſe again. And therefore his calling himſelf their GOD, was an undeniable Argument that he would raiſe them up again from Death to Life. And if he would raiſe them, then by neceſſary conſequence all other too.

Eſpecially conſidering, that *all live to God*, They alſo who are dead to us, live to him; to whom all things are preſent, and therefore the Reſurrection, which being certainly determined by *God*, he looks upon the Dead as if they were already raiſed and now Living: as he plainly ſhewed, in calling himſelf their GOD. But if the Dead ſhould never riſe again, they could not live to him: For they would never live again at all; and ſo would be utterly incapable of having *God* to be their *God*.

Wherefore GOD, by ſaying that He was their *God*, plainly declared that He would raiſe them up to Life again. Which therefore is ſo clear and evident a Proof of the Reſurrection, that I do not wonder that the *Sadducees* were *put to ſilence* at their firſt hearing it, *Matth.* xxii. 34.

There are many other places in the Old Teſtament, where this great Truth is revealed to us. But in the New it is ſo fully explained and proved, that no Chriſtian can doubt of it, 1 *Cor.* xv. 20, &c. *Rev.* xx. 12, 13, &c. Inſomuch that I Believe, That as really as I am now Alive, and as certainly as I ſhall ever Die, I ſhall be raiſed again to Life at the Laſt Day: And not only I, but all Mankind that ever did or ſhall die, both Juſt and Unjuſt, *Act.* xxiv. 15. For, as Our LORD Himſelf hath taught us, *The hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation,* Joh. v. 28, 29.

And as I thus Believe *the Reſurrection of the Dead*, I Believe alſo *the Life Everlaſting*, that ſhall follow upon it. For I Believe, that when the Dead ſhall be raiſed up to

Life again at the Laſt Day, they ſhall never die any more, but from that day forward they ſhall live for ever. For they ſhall be no ſooner raiſed, but they ſhall all appear before the Judgment-Seat of *Chriſt*, who ſhall adjudge them all to their Everlaſting ſtate; the Wicked to *Everlaſting Puniſhment*, and the Righteous to *Everlaſting Life*, Matth. xxv. 46.

To the Wicked, He will then ſay, as He Himſelf hath told us before-hand, *Depart from me, ye Curſed, into Everlaſting Fire, prepared for the Devil and his Angels*, Matth. xxv. 41. So that He will then *take vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*, 2 Theſ. i. 8, 9. They ſhall be caſt into *outer darkneſs, where ſhall be weeping and gnaſhing of teeth*, Matth. viii. 12. where *the worm dieth not, and the fire is not quenched*, Mark ix. 44. where they ſhall live with the Fiends of Hell, and ſuffer the ſame unexpreſſible Pains and Torments which were at firſt prepared for them, not only for ſome Ages, but to all Eternity.

But

But the *Saints*, or *Righteous ſhall then ſhine forth as the Sun in the Kingdom of their Father*, Matth. xiii. 43. For the Judge ſhall ſay to them, at that Day, *Come, ye Bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World*, Matth. xxv. 34. Every one of them being a *Son*, and therefore an *Heir* of GOD, ſhall inherit *a Kingdom*: a Kingdom not newly erected, but prepared for them from the Foundation of the World, of all things that were then made: For they ſhall every one *inherit all things*, Rev. xxi. 7. A Kingdom where there is *no Night, nor any need of the Sun or Moon to ſhine in it; for the glory of the Lord ſhall lighten it*, Rev. xxi. 23. *chap.* xxii. 5. Under the Light of whoſe Countenance ſhining continually upon them, they being made Equal to the Holy Angels, ſhall live with them in perfect Love, and Peace, and Joy, and Glory, and Happineſs, for ever. This is that which in the Holy Scriptures is call'd *Everlaſting Life*, and which I therefore believe ſhall be conferred upon all that Believe in the *only begotten Son of God*, Joh. iii. 16.

To Whom, with the *Father*, and the *Holy Ghoſt*, be all Honour and Glory, now and for ever.

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QUESTIONS.

What do you mean by the Reſurrection of the Body?

Did the Jews *Believe it?*

What Ground had they for it?

Why do you Believe it?

What do ye underſtand by Everlaſting Life?

What kind of Life ſhall Wicked People live for ever?

What is that Everlaſting Life which the Righteous ſhall have?

QUESTION.

What doſt thou chiefly learn in theſe Articles of thy Belief?

ANSWER.

Firſt, I learn to believe in God the Father, Who hath made me and all the World.

Secondly, In God the Son, Who hath redeemed me and all Mankind.

Thirdly, In God the Holy Ghoſt, Who ſanctifieth me and all the Elect People of God.

OUR Bleſſed SAVIOUR, a little before his Aſcenſion, Commanded and Empowered his Apoſtles to *go and teach*, or (as

(as the original word ſignifies) *make* all Nations his Diſciples, by Baptizing them *in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Matth. xxviii. 19. Which was perfectly a New Inſtitution. For though *Baptizing*, that is, Dipping, or Waſhing, or Sprinkling with Water, was commonly uſed in admitting Proſelytes, and upon other Occaſions among the *Jews* before; yet never in this Form, in the Name of the Three Divine Perſons, as Our *Saviour* here commandeth it to be done: And thereby hath given us reaſon to believe, that the *Jews* underſtood what was meant by theſe terms, *the Father*, *the Son*, and *the Holy Ghoſt*. For otherwiſe Our *Saviour* would have ſpoken unintelligibly to them: Which we cannot imagine He would, in the Inſtitution of a Sacrament. But they being converſant in the Writings of *Moſes* and the *Prophets*, had often read, as of the *Father*, ſo of the *Son*, or *Word* of God; and likewiſe of the *Holy Ghoſt*, or *Spirit* of God. And they knew well enough, that theſe are not Creatures, but that each of them is God: as appears particularly concerning the *Son*, from their ſaying, That Jeſus Chriſt, by calling himſelf *the Son of God*, or ſaying that *God* was his *Father*, made

made himſelf Equal with God, *Joh.* v. 18. and, which is the ſame, made himſelf *God*, Joh. x. 13. For this plainly ſhews, that although they would not own Jeſus to be the Perſon, yet they believed that God hath a Son, and that this Son is Equal with God, or that he is God himſelf, of the ſame Eſſence with the Father.

But this Fundamental Article of our Belief, the *Trinity in Unity*, even that theſe Three, the *Father*, the *Son*, and the *Holy-Ghoſt* are One *God*, is now ſo plainly revealed in the Holy Scripture, given by His Inſpiration, that none can doubt of it who believe what is there written; and ſo neceſſary to be believed, that we can believe none of the Articles that belong to our Salvation, unleſs we firſt believe this. We cannot Believe in God the Father, unleſs we believe He hath a Son, begotten of Himſelf: for otherwiſe He would not be truly a Father. We cannot Believe in One God, unleſs we believe the Father and the Son to be One. We cannot Believe in the Son, for our Redemption, unleſs we Believe Him to be God. Foraſmuch as it coſt more to Redeem us, than any could give but God Himſelf. We cannot Believe in the Holy-Ghoſt, to Sanctifie us, unleſs we Believe

Him

Him to be God. For None, be ſure, can Sanctifie us, or make us Holy and New Creatures, but He who at firſt Created us: which None did or could do but GOD.

And yet we cannot Believe that theſe Three are ſo many ſeveral Gods: For then there would be more Gods than One. Which is contrary to Reaſon, as well as Scripture, where every one of theſe Divine Perſons being call'd JEHOVAH, the moſt proper and incommunicable Name of *God*, leſt People ſhould be thereby tempted to think that there are more Gods than One, they had this remarkable Caution given them, *Hear, O Iſrael, the* LORD *our God is one* LORD, (as our Tranſlation hath it,) or *one* JEHOVAH, *Deut.* vi. 4. which there would have been no occaſion for, if no more than One Perſon be *Jehovah*; or it had not been neceſſary to believe, that the Three who are ſo called, are all One *Jehovah*, or *Being* in general, (as the word ſignifies,) which can be but One.

But according to the Idiom and Uſage of the *Hebrew* Tongue, wherein the great and incommunicable Name of *God*, which we read *Jehovah*, and tranſlate *the* LORD, ſeldom if ever hath an Adjective joined with it; thoſe remarkable words, which are

uſher'd in with, *Hear, O Iſrael*, and concluded, in the Original, with a Letter greater than ordinary, as the firſt word alſo is, to ſhew ſome extraordinary Myſtery to be contained in them, may and ought to be thus tranſlated *The Lord, Our God, the Lord, is One*. Whereby the Unity in Trinity, and Trinity in Unity, is ſtill more clearly revealed to us, as clearly as it well can be in that Language. For here is firſt God the Father called Jehovah, *the Lord*; then God the Son, called, as He uſually is in Holy Scripture, *Our God*; and God the Holy Ghoſt, called alſo Jehovah, *the Lord*; and theſe Three are expreſly ſaid to be *One*.

It is true, this is a great Myſtery; far above our Comprehenſion: But ſo are all the Perfections of the Godhead, as well as this. And therefore we are not required to comprehend it, but only to believe it: And to believe it upon His Word, who hath revealed it to us, and ſo hath made it neceſſary for us to believe it. Which therefore we muſt be ſure to do, ſo as to continue firm and ſtedfaſt in this Faith, as ever we deſire to Believe aright in Almighty GOD, or hope to be Saved by Him.

Eſpecially

Eſpecially conſidering that *God* Our Saviour, in that He commanded that every one of theſe Divine Perſons ſhould be diſtinctly named in the very Act of making his Diſciples, hath thereby given us to underſtand, that He will own None for his Diſciples, or true Members of his Church, but only ſuch as Believe in the Father, the Son, and the Holy Ghoſt, as Three Divine Perſons, but One God. Which He here alſo gives us firm ground to Believe, in that He ordained this Sacrament to be adminiſtred (not in the Names, but) in the Name of theſe Three Perſons; and ſo hath ſignified his Pleaſure, that the ſame Honour and Worſhip ſhould be given to All and Every One of them alike: and by neceſſary Conſequence, that we ſhould Believe All and Each of them to be of One Eſſence or Subſtance; or, as he expreſſeth it by his Apoſtle, that *the Father, the Word, and the Spirit, theſe Three are One.* Three in the Maſculine Gender, and therefore Three Perſons: One in the Neuter, and therefore One Thing, as the word ſignifies, 1 *Joh.* v. 7. Which I therefore believe upon his Word: And ſo All muſt do, that deſire to be His true and faithful Diſciples; ſo as to have *the Grace of our Lord Jeſus Chriſt, and the*

Love of God, and the Communion of the Holy Ghoſt always with them, 2 Cor. xiii. 14.

Hence it is that the Church hath all along required, that they who deſire to be admitted by Baptiſm into it, ſhould firſt profeſs to Believe in God the Father, the Son, and the Holy Ghoſt: which is the Summ of the whole *Creed*, and that which we chiefly learn in it, as our Church hath here taught us; even, that we Believe in *God* the Father, *God* the Son, and *God* the Holy Ghoſt; putting the word *God* before every Perſon, the better to expreſs and declare our Belief, That every One of theſe Three Perſons, is the One Living and True GOD.

But that we may underſtand ſomething alſo how theſe Three Divine Perſons ſubſiſting in the One Divine Eſſence, are pleaſed to manifeſt and diſtinguiſh themſelves in their Operations towards us, and the reſt of the Creation, Every One that is Catechiſed, is here taught to ſay, as I now do from my Heart, That, *I firſt believe in God the Father, who hath made me and all the World*; that is, all things that were ever made, viſible and inviſible: which in the beginning of the *Creed*, as all along in the Holy Scriptures, are all comprehended under theſe two words, *Heaven and Earth*.

Secondly,

Secondly, *I believe in God the Son, who hath redeemed me and all mankind.* I believe that he *redeem'd me* particularly, or as St. *Paul* expreſſeth it, that *he loved me and gave himſelf for me*, Gal. ii. 20. And not only me, but *all Mankind*: For *he gave himſelf a ranſom for all*, 1 Tim. ii. 6. He was a Propitiation *for the ſins of the whole world*, 1 Joh. ii. 2. And *taſted death for every man*, Heb. ii. 9. For every Man being of that Nature in which he died, and ſo paid the price of Man's redemption, every Man was redeemed by it, even they alſo who do not accept of his Redemption, nor believe in him for it, and ſo receive no advantage by it; *Rom.* xiv. 15. 1 *Cor.* viii. 11. As our *Queen*, ſuppoſe, having many of her Subjects made Slaves in *Barbary*; if ſhe agrees with the King of the Country for the Redemption of them all, and accordingly pays the Price agreed upon, they are all now equally redeemed: although ſome perhaps living in remote or obſcure Places of the Country never hear of it, or will not believe it, and others having been long accuſtomed to it, prefer their Slavery before Liberty, and chuſe to continue there rather than return into their own Country, and ſo loſe the benefit of their redemption.

Thirdly,

Thirdly, *I believe in the Holy Ghoſt, who ſanctifieth me and all the elect People of God.* Who *ſanctifieth*, not who *hath ſanctified*, as the Father *hath made*, and the Son *hath redeemed me* heretofore, but *doth ſanctify me* at preſent, and continually; this being a work that is always in doing, while we are in this World. And as the Son did not redeem all the World which the Father made, but only *all Mankind*, So the Holy Ghoſt doth not ſanctify all Mankind which the Son Redeemed, but only *all the elect People of God*; ſuch as they only are, who truly believe in his Son JESUS CHRIST, and ſo have him to intercede for them, that they may have his *Holy Spirit* to abide with them, and to ſanctify them, *Joh.* xiv. 16. *cap.* xvii. 17. which therefore is accordingly ſhed on them abundantly, and renews or ſanctifies them through the ſame *Jeſus Chriſt* our Saviour, *Tit.* iii. 5, 6. He *ſanctifieth them*, that is, He makes them holy and new Creatures, he mortifieth all their Sins, purifieth all their Hearts, and is a Principle of new Life in them: *He openeth their eyes, and turneth them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of Sins, and inheritance among them which are*

ſancti-

ſanctified by faith that is in Jeſus Chriſt, Act. xxvi. 18.

QUESTIONS.

What way did Chriſt ordain for the admitting Perſons into his Church, or making them his Diſciples?

Had the Jews *any ground to believe the Bleſſed Trinity in Unity?*

Can any one be a true Diſciple of Chriſt without believing in God the Father, the Son, and the Holy Ghoſt?

What ground have we to believe they are all one God?

What do ye chiefly learn in the Creed?

What do ye believe that God the Father did?

What did God the Son?

How do you prove that he Redeemed all Mankind?

What doth God the Holy Ghoſt?

Why do ye ſay, he ſanctifieth, and not, he ſanctified?

Whom doth he Sanctify?

Who are the elect People of God?

What do ye underſtand by his ſanctifying them?

QUESTION.

You ſaid that your God-fathers and God-mothers did promiſe for you, that you ſhould keep God's Commandments. Tell me how many there be?

ANSWER. **Ten.**

QUESTION.

Which be they?

ANSWER.

The ſame which God ſpake in the Twentieth Chapter of Exodus, **ſaying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the houſe of Bondage.**

I. Thou ſhalt have none other Gods but me.

OF the three things which God-fathers and God-mothers promiſe in the Name of the Child, or the Child by them, the laſt is, That *he will keep God's holy Will and Commandments, and walk in the ſame all the days of his Life.* Wherefore the Catechiſt having examined and inſtructed him in the true Faith, *without which it is impoſſible to*

pleaſe

pleaſe God, or keep his Commandments, *Heb.* xi. 6. he now puts him in mind of the *Commandments* which he promiſed to keep:

And the firſt Queſtion he asketh the Child about them, is, *How many there be?* To which he Anſwereth, *Ten*. That being the Number of them, according to the Scriptures, *Deut.* iv. 13. *chap.* x. 4. For though there be many more particular Precepts, they are all reducible to thoſe Ten general *Commandments* which God was pleaſed ſolemnly to proclaim with Thunder and Lightning, and with the Voice of a Trumpet, upon Mount *Sinai*, Exod. xix. 16. *chap.* xx. 1, &c. and which He afterwards wrote upon Two Tables of Stone, with His own Finger, *Exod.* xxxi. 18. *chap.* xxxii. 16. *Deut.* ix. 10. *chap.* x. 4. to ſignifie their perpetual Force and Obligation to the End of the World, when every Man ſhall be Judged, according as he hath or hath not Obſerved them. For which reaſon alſo they are directed every one to every Man ſingly, or by himſelf; *Thou ſhalt*, or, *Thou ſhalt not*, &c. that every Man may look upon them as ſpoken particularly to him, and accordingly take care to do what is there commanded, and to avoid what is there forbidden, either expreſly or implicitly.

For where any thing is forbidden, the contrary Duty is implicitly commanded: And so where any thing is commanded, every thing contrary or different from that is forbidden. Which that we may the better understand, GOD Himself hath been graciously pleased to signifie his Pleasure herein more particularly in other places of his Holy Word. Out of which I shall therefore, by his Assistance, shew you how you ought to keep all and every one of these his *Commandments*, according to the Promise which ye made when ye were Baptized.

The next Question therefore concerning the *Commandments*, is, *Which be they?* To which it is Answered, *The same which God spake in the Twentieth Chapter of* Exodus, that is, which He is there recorded to have spoken, *saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.* For this is not any of the *Commandments*, but a general Preface to them all, which He was pleased to put before them, to shew the indispensable Obligation that lies upon all Men to observe all these Laws; seeing He that Commanded them, is *the* LORD, the Supreme Governour and Law-giver of the World,

whom all the Creatures in it are bound to Obey, at their utmoſt Peril. *I*, ſaith he, *am the Lord*: I, who make and publiſh theſe Laws, am *Jehovah*, the *Lord of Hoſts*, the Lord of the whole Creation, who give Eſſence and Exiſtence to, and have Abſolute Dominion over all Things in it.

And then, to enforce them more particularly upon his People, for whom he had a ſpecial Kindneſs, He adds, I am the Lord, *thy God, who brought thee out of the Land of Egypt, out of the Houſe of Bondage.* His People, at that time, were the Children of *Iſrael*, whom He had lately delivered from the *Egyptian* Bondage; and therefore he ſpeaks more immediately unto them: but, in them, to all the true *Iſrael* of God; to all that follow the Faith of their Father *Abraham*, in all Ages; to all his Elect and peculiar People, which He hath redeemed from the Slavery of Sin and Satan, of which the Deliverance out of *Egypt* was a Type and Figure. So that this is the ſame, in effect, as if He had ſaid, I, who give thee theſe Laws, am the Lord thy God, who have Redeemed thee from all Iniquity, to be my own, and therefore expect and require, that thou, above all People, take

ſpecial care to obſerve all theſe my *Commandments*, whereof the Firſt is,

Thou ſhalt have none other Gods but Me, or, *before Me.*

Although there be really no other but One GOD, the Creatour and Governour of All Things; yet there be many *which are called Gods*, 1 Cor. viii. 5. and eſteemed ſo by Men: who having, by the Fall of our Firſt Parents, loſt the right Sence and Knowledge of the True God, and retaining only ſome general Notions of ſuch a *Being* in the World, they have been apt, in all Ages, to imagine one Creature or other to be God. Some have thought the *Sun*, *Moon* and *Stars*; others, Ancient and Famous Men, to be Gods. Some one thing, ſome another. Inſomuch, that there is ſcarce any Creature in Heaven or Earth, but what hath been reputed as a God, by ſome or other. Hence it is that we read of ſo many, and ſuch various Gods, in all Ages. The *Jews* themſelves, to whom this Law was given, had at one time as many Gods as Cities, *Jer.* ii. 28. *chap.* xi. 13. So it was for many Ages with all the reſt of Mankind: and ſo it is with many at this day. And all People naturally con-

conceiving GOD to be of ſupreme Excellency, Juſtice, Goodneſs, and Power over them, whatſoever it is that they imagine to be God, they honour, and fear, and love, and truſt on it, as if it was really ſo. And therefore although it be not ſo in its ſelf, it is as a God to them.

This therefore is that which the Almighty Creator of the World, the one living and true GOD, doth here expreſly forbid. *Thou ſhalt have no other Gods but me:* or according to the Letter of the Law, *There ſhall be no other Gods to thee before me:* that is, Thou ſhalt not think, believe, or own any thing to be GOD but me: Thou ſhalt not aſcribe Supreme Authority, Power, or Goodneſs, or any other Divine Perfection to any, but Me. Thou ſhalt not fear any thing viſible or inviſible but only Me. Thou ſhalt not regard them that have familiar Spirits, nor ſeek after Witches or Wizards, nor uſe Divinations, or Enchantments, or any ſuch like Abominations, *Lev.* XIX. 31. *Deut.* XVIII. 10, 11. Thou ſhalt not put any truſt or confidence in any Creature that is in Heaven or Earth. Thou ſhalt not love, nor reſpect, nor value, nor deſire any thing in compariſon of me. If thou doſt any of theſe things, thou haſt other Gods before me or in my ſight, who

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am the ſearcher of Hearts, and ſee and know it.

By this therefore you may ſee what it is which Almighty God here commands every one to do, according as he hath elſewhere alſo ſignified his divine Will. He commands thee to Believe in him the Lord thy GOD, the Father, Son, and the Holy Ghoſt, one God, the only Wiſe, Almighty, Immortal GOD, and in *Jeſus Chriſt*, thy God, *thy gracious and moſt merciful God, long ſuffering, abundant in goodneſs and and truth*, Joh. xiv. 1. Exod. xxxiv. 6. He commands thee to *acknowledge him in all thy ways*, Prov. iii. 6. and to own thy ſelf *obliged to him, and to thank him for all thou haſt*, 1 Theſſ. v. 18. Eph. v. 20. He commands thee to *ſanctify him, the Lord of Hoſts, and to make him thy only fear, and thy only dread*, Eſai. viii. 13. ſo as to be *in the fear of the Lord all the day long*, Prov. xxiii. 17. He commands thee *to truſt on him with all thy heart*, Prov. iii. 5. to *deſire him above all things*, Pſal. lxxiii. 25. and *to rejoyce in him always*, Phil. iv. 4. and that *thou love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. For this is the Firſt, and great Commandment*, Matth. xxii. 37, 38.

QUE-

QUESTIONS.

What is the Third Thing which you promised in your Baptism?
How many Commandments are there?
How did God proclaim them?
Why did he Write them upon Tables of Stone?
Why do they all run in the Singular Number?
Where do ye find them Written?
Why did God say, I am the Lord thy God, &c. before he began them?
Did he not give them to other People, as well as to the Jews?
Which is the First Commandment?
Are there any other Gods but one?
Why then doth God command us to have no other?
What doth God forbid in this Commandment?
What doth he here command every one to do?

The SECOND COMMANDMENT.

Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath,

beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them: For I the Lord thy God am a jealous God, and viſit the iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and ſhew mercy unto thouſands in them that love me, and keep my Commandments.

AS the LORD *made all things for himſelf*, Prov. xvi. 4. So he ſtill upholdeth and governeth all things for Himſelf, to ſhew forth his Glory: that all ſuch Creatures, as he for that purpoſe hath made capable of it, may ſee his wonderful Works, and accordingly praiſe and glorify him for them. Which being his great end in what he hath done and ſtill doth, he will not ſuffer this his glory to be given to another, *I am the Lord*, ſaith he, *that is my name: and my glory will I not give to another, neither my praiſe to graven Images*, Iſai. xlii. 8. Hence it is, that as the firſt thing he commands, is, *That we ſhall have no other Gods but him*, no, not in our thoughts; that we ſhall not think or believe there is any other God that made and governeth the World, but only he the Lord our God. So in the next place, he forbids all ſuch outward acts, where-

whereby we may ſeem to own any other God, and ſo to give his Glory to another. Which being plainly the great End and Deſign of this Law in general, we ſhall eaſily ſee into the true meaning of each particular Branch of it.

Firſt, (ſaith He) *Thou ſhalt not make to thy ſelf any graven Image, nor the Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth:* That is, Thou ſhalt not make any ſuch thing to thy ſelf, for thee to perform any ſuch Acts to it, whereby thou mayeſt ſeem to think it to be God, whether thou really think ſo, or no.

He doth not here ſimply forbid the making of the Picture, Image, or Likeneſs of any Creature: for He Himſelf appointed ſome ſuch to be made in the Old Law, particularly the *Cherubim* in the moſt Holy Place. Neither doth He expreſly forbid the making any Image or Likeneſs of Himſelf: for that, He knows, is altogether impoſſible.

But He forbids the making the Likeneſs of any Creature in Heaven or Earth, or under the Earth, to repreſent Him our Creator to us, ſo as to look upon it as God, or his Image, and to carry our ſelves ac-

cordingly towards it, as if it was indeed the true God. Such was the *Calf* which *Aaron* made, ſoon after this Law was given, which GOD Himſelf intimates to be a Breach of it, *Exod.* xxxii. 8. The People looked upon it as *their Gods*, or the Divine Perſons that brought them out of *Egypt*, ver. 4. and as *Jehovah, the Lord*, ver. 5. and ſo was the Lord their God. This was their Sin, (as it was *Jeroboam*'s afterwards, 1 *King.* xii. 28.) As appears alſo from *Moſes*'s putting them in mind, that they ſaw no Similitude, when the LORD ſpoke to them in *Horeb*, as an argument why they ſhould not make any graven Image, *Deut.* iv. 15, 16.

Which clearly ſhews the meaning of this Law to be, That we muſt not make the Image or Likeneſs of any thing whereby to repreſent Almighty GOD to us; who is ſo infinitely above all things, that it is impoſſible any thing ſhould be like Him, *Iſai.* xl. 18. / *Act.* xvii. 29. and therefore it is a great diſparagement, and diminiſhing of his Glory, to offer at repreſenting Him by any Picture or Image. Wherefore he here expreſly forbids both the Making any ſuch Image, and the Worſhipping it when it is made. For it follows:

Thou shalt not bow down to them, nor worship them: Or, (as it is in the Original Text,) *Thou shalt not worship them, nor serve them.* For here are two things forbidden to be done to an Image or Likeness of any thing, that it may not become an Idol, or reputed as a God, *Worship* and *Service*.

First, *Thou shalt not worship them*; or, *Thou shalt not bow down to them*, as the word here used signifies. Neither is there any word in all the Holy Scriptures, that is commonly translated *worshipping*, but what properly signifies, *to bow*, or *fall down*, or use some such Outward Gesture. Which being a sign of great Subjection, he that doth it to an Image, doth thereby signifie his subjection to it; and whatsoever he may think or intend in himself, as to all outward appearance, he seems to acknowledge and believe it to be God. And therefore the Three Children chose rather to be cast into a Furnace of Fire, than to fall down to the Image which *Nebuchadnezzar* had set up; lest they should break this Commandment, and sin against God, by owning that Image to be God, *Dan.* iii. 6, 18.

And then it follows in the Text, *nor serve them*: That is, as thou shalt not actually bow down unto, and so worship

the Image or Likeneſs of any thing; ſo neither ſhalt thou do any thing for it, or about it: Thou ſhalt not aſſiſt in the making, or maintaining it; thou ſhalt not build any Temple or Altar for it; thou ſhalt not offer Sacrifice, nor burn Incenſe, nor pray to it, nor contribute any thing towards its having any ſigns of Religious Honour or Worſhip performed to it. He that doth any ſuch thing to or for an Image, or any Creature whatſoever, he thereby ſerves it as God, and ſo makes it an Idol, and is guilty of *Idolatry*; that is, of *ſerving an Idol*, as the word properly ſignifies.

For I the Lord thy God am a jealous God, viſiting the Iniquities of the Fathers upon the Children, &c. Here it hath pleaſed *God* to back and enforce this Law with ſeveral Reaſons and Arguments, to make us the more careful of obſerving it.

First, Becauſe He is a *jealous God*; that is, ſpeaking after the manner of Men, He is *jealous* that they who perform any External Acts of Religious Worſhip and Service to any Image or Creature, whatſoever they may pretend to the contrary, they do really Worſhip and Serve it as God, and ſo give it that Honour and Glory which is due only to Him.

Secondly,

Secondly, Becauſe He will puniſh thoſe who break this Law moſt ſeverely, not only in their own Perſons, but in their Poſterity alſo, *to the third and fourth generation.*

And, *Laſtly*, Becauſe of the infinite Goodneſs and Mercy that He will ſhew to *thouſands*, even to All that Love and Honour Him, ſo as to keep this and His other *Commandments*, throughout all Generations, even for Ever and Ever.

Now, by this we may learn what the LORD Our GOD doth here poſitively require of every Man. For in that He forbids you to do it to an Image or Idol, He as plainly requires and Commands every one of you to *bow your heads* or *knees before Him*; and ſo to *worſhip Him*, whenſoever you come into His ſpecial Preſence, or ſpeak to Him, or hear Him ſpeaking to you.

As when *Abraham*'s Servant bleſſed the *Lord* for his Succeſs, *he bowed down his head, and worſhipped the* LORD, Gen. xxiv. 26. When *Moſes* heard GOD ſpeaking, *He bowed his head towards the earth, and worſhipped*, Exod. xxxiv. 8. When *Ezra* bleſſed the LORD, the Great GOD, in the midſt of the Congregation, *All the people anſwered, Amen, Amen, with lifting up*

up their hands, and they bowed their heads and worshipped the Lord with their faces to the ground, Neh. viii 6. Thus the Saints of Old constantly worshipped GOD, *Exod.* iv. 31. 1 *Chron.* xxix 20. 2 *Chron.* xx. 13. *chap.* xxix. 30, *&c.* and so did our Blessed LORD Himself in the Garden, *Matth.* xxvi. 39. *Luk.* xxii. 41. and upon the Cross, *Joh.* xix. 30. And so did his Apostles and Disciples after him, *Act.* vii 60. *ch.* ix 40. *ch.* xx. 36. *ch.* xxi. 5, *&c.*

But then you must take care to Worship him at the same time, as they did, in the Spirit too, by using such bodily Gestures and Adorations before him out of a deep sense and holy fear of his Divine Majesty, and Supreme Authority over you. *Joh.* iv. 24.

He commands you also to *serve him*, that is, to do what ye can to promote his Honour and Glory in the World. For in that his own Glory is the great end that he aims at, and carrieth on in all things he doth, *Prov.* xvi. 4. So far as you do any thing that conduceth to that end, so far ye serve him. Which ye are all therefore bound to do, according to your several abilities, by defending and enlarging his Church, where only he is known and worshipped upon

Earth; by making all your Prayers and ſolemn Addreſſes to him as the giver of all good Gifts; by praiſing and magnifying his name together: by building and adorning places where to do it; by obſerving the times that he hath ſet apart for his own Worſhip and Service; by celebrating the Sacraments that he hath ordained; by keeping his Laws your ſelves, and perſuading others to do it; by relieving his poor Servants; and by walking in Holineſs and Righteouſneſs before him all the Days of your Life; and doing all things to his Glory, 1 Cor. x. 31. That *your light may ſo ſhine before men, that they may ſee your good works and glorify your Father which is in heaven*, Matth. v. 16. Thus *thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, ch. iv. 10.

QUESTIONS.

What is the general deſign of this Commandment?

Are we here forbidden to make any Image or Picture?

In what ſenſe doth God forbid us to make the likeneſs of any thing?

Can he be repreſented by an Image?

Why are ye forbidden to Worſhip or Bow down to an Image?
How are ye forbidden to ſerve an Image?
What is that Sin called?
What reaſons are here given for the keeping this Law?
What is here poſitively commanded?
How muſt we Worſhip God?
What ſervice muſt we do for him?

The THIRD COMMANDMENT.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

THIS Commandment is deſigned for the ſame end with the Two former, even to keep up the Honour of Almighty GOD, and his Glory ſhining in the World. For which purpoſe having firſt commanded you to have or own no other Gods but him, and then not ſo much as to ſeem to do ſo by performing any external Acts of religious Honour and Worſhip to any but Himſelf: He here commandeth you *not to take his Name in vain*, but to give him that Honour which is due to Him, whenſoever you make any mention of Him.

He

He doth not here forbid you to take his Name into your Mouths at all, but not to do it *in vain*. But rather, on the contrary, by forbidding you to do it *in vain*, he requires you to do it upon ſolemn Occaſions, when it may tend to his Honour: as it always doth, when you are lawfully required to Swear by it, and accordingly do ſo in a lawful and religious manner. For hereby you publickly own Him to be the Searcher of Hearts, Omniſcient, in knowing whether you really think as you ſay: and to be Juſt in puniſhing you, if you do not. Hence He forbad his People *to make mention of the names* of Falſe-Gods, or *cauſe to ſwear by them*, Joſh. xxiii. 7. but Commanded them to Swear by His Name: *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name*, Deut. vi. 13. *ch.* x. 20. and gave them Directions how to do it aright, ſaying, *Thou ſhalt ſwear, The LORD liveth, in truth, in judgment, and in righteouſneſs*, Jer. iv. 2.

And accordingly we find His People, in all Ages, were wont to Swear by His Name, or Call upon Him to Witneſs what they ſaid, where there was need of it, not only in the Old Teſtament, but likewiſe in the New, 2 *Cor.* i. 23. *Gal.* i. 20. *Phil.* i. 8.

And therefore you not only may, but ought to swear by his Name, when you are required to do it by the Governours which He hath set over you in Church or State. *An Oath for confirmation putting an end to all strife*, Heb. vi. 16.

But that which He here forbids, is the taking his Name *in vain*; that is, when ye have no just or necessary Occasion for it. As He Himself explains it, where He saith, *Ye shall not swear by my Name falsly, neither shalt thou profane the Name of thy God. I am the* LORD, Lev. xix. 12. Ye must not *swear falsly* by his Name; that is, Ye must never use his Name, nor call upon Him to attest any thing but what is really just and true, or what you know or verily believe to be so: And if ye promise any thing upon Oath, or in his Name, ye must be sure to perform it, *Numb.* xxx. 2. Otherwise ye Swear falsly and deceitfully, *Psal.* xxiv. 4. and so *take his Name in vain*, to the highest degree that can be.

And as ye must not Swear falsly by it, so neither must ye *profane the Name of the Lord*; that is, ye must not use it upon every impertinent occasion, in your common Discourse, as if it was not a Sacred, but a profane or common Name: for that also is

taking

taking it in vain, and to no purpose. This is that which Our SAVIOUR means, where He ſaith, *Swear not at all*, Matth. v. 34. that is, in your Communication, or familiar Diſcourſing with one another, as He Himſelf explains it, *ver.* 37. To the ſame purpoſe is that of St. *James*; *Above all things, ſwear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea, and your nay, nay, leſt ye fall into condemnation*, Jam. v. 12. That is, In your ordinary Converſation, never Swear to what ye ſay, but only affirm or deny, as the Matter requireth, without calling upon God, or uſing his Name, either directly or indirectly, as a Witneſs to it: for this is *profaning the Name of GOD*, for which ye may juſtly be Condemned.

And verily ye can expect no other. For the LORD, the Almighty GOD, here ſaith, That *He will not hold that Man guiltleſs, that taketh his Name in vain.* That is, He will moſt certainly and moſt ſeverely puniſh thoſe who break this Law, to which this Threatning is in a peculiar manner annexed, above all others, in that they are ſo far from honouring and glorifying Him the Great Creatour and Governour of all things, as they ought, that they diſhonour

and diſparage Him all they can, by putting no difference betwixt Him and his Creatures, betwixt His Name and theirs, but uſing his great and glorious Name upon all occaſions, as if He was one of the common Subjects they talk of every day. Which is ſo great a Sin, ſo highly offenſive to his Divine Majeſty, that He will never ſuffer it to go unpuniſhed, but will inflict ſome extraordinary Judgment, not only upon the Perſon that commits it, but upon the Land too where it is uſually committed and tolerated, *Hoſ.* iv. 1, 2. Yea, it is one of thoſe Sins, for which He ſendeth his Curſe upon the whole Earth, *Zech.* v. 2, 3.

And to ſhew His extreme Diſpleaſure againſt this Sin, when a Man had blaſphemed his Holy Name, although it was in his Paſſion, while he was ſtriving with another Man, the Lord Himſelf commanded him to be *ſtoned by the whole Congregation*, Lev. xxiv. 14. And then to explain and confirm what He had Enacted in this *Third Commandment*, He made this Law; *Whoſoever curſeth his God, ſhall bear his ſin. And he that blaſphemeth the Name of the* LORD, *he ſhall ſurely be put to death, and all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land,*

land, when he blaſpheneth the Name of the LORD, *ſhall be put to death*, ver. 15, 16.

Wherefore ye had need to take ſpecial care, that ye never Swear, nor Curſe, nor Blaſpheme, or Prophane the Name of the LORD, the Moſt High GOD; but keep as far as poſſibly you can from it, leſt ye fall into condemnation. And for that purpoſe, ye muſt carefully obſerve what He here commandeth. For, in that He forbids you to Profane, or take his Name in vain, He commands you to Hallow, or Sanctifie it: *Neither ſhall ye* (ſaith He) *profane my holy Name, but I will be hallowed among the children of Iſrael*, Lev. xxii. 32. That is, Whenſoever ye ſpeak of Almighty GOD, ye muſt make a Diſtinction between His and other Names; ye muſt uſe it as an Holy, a moſt Sacred Name, with Reverence and godly Fear: *That thou mayeſt fear this glorious and fearful Name, the* LORD *thy* GOD, Deut. xxviii. 58.

This is that which we are commanded to Pray that it may be done, before all things elſe, ſaying, *Hallowed be thy Name*: And which we ſhould therefore take care to do, before all things upon Earth, as the holy Angels do it in Heaven, ſaying, *Holy, Holy, Holy*

Holy is the LORD *of Hosts, the whole Earth is full of his glory,* Isa. vi. 3. Rev. iv. 8.

QUESTIONS.

What is the general Design of this Commandment?

Are you here forbidden ever to speak of GOD?

Are you forbidden to Swear by his Name?

How must ye Swear by it?

What is here forbidden?

What do ye understand by Profaning *the Name of the Lord?*

What is meant by not holding him guiltless *that doth it?*

How were they to be punished, that were guilty of it?

What is here Commanded?

The FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the Seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy

thy Man-ſervant, and thy Maid-ſervant, thy Cattel, and the Stranger that is within thy Gates. For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day; wherefore the Lord bleſſed the Sabbath-Day, and hallowed it.

THis is the only *Commandment*, that we are particularly required to *remember*. The Reaſon is, becauſe all the other were written at firſt upon the table of our Hearts, engraven in our very Nature, ſo that we have a connatural ſenſe of them upon our Minds; and therefore cannot properly be ſaid to remember them, but rather to feel them, being ſenſible and conſcious to our ſelves of our Duty and Obligation to obſerve them. But this is a poſitive Precept, given to Man after he was made, and therefore not imprinted in his Heart, but conveyed through his Ears into it, by the External Revelation or Word of God; who therefore Commands us to *remember* it, to keep it in our hearts, ſo as to call it to mind upon all Occaſions, or at the return of every *Sabbath-day*, that we muſt keep that Holy. *Remember* (ſaith He) *that thou keep holy the Sabbath-day*: Or rather, as it is in the Original,

Original, *Remember the Sabbath-day to keep it holy.* Remember both the *Day* it ſelf, and to keep it *holy*, when it comes.

What Day He here means by the *Sabbath*, we may learn from the Reaſons which He is pleaſed to give us for the Obſervation of it: which are Two; one at the Delivery of the Law in *Exodus*, the other at the Repetition of it in *Deuteronomy*. The Reaſon that He gives in *Exodus*, is, becauſe in Six Days the Lord made all Things, and reſted upon the Seventh Day; *Wherefore*, ſaith He, *the Lord bleſſed the Sabbath-day*, (as it is in the Original; not the *Seventh*, as it is in ſome Tranſlations,) *and hallowed it.* From whence it appears, that the reaſon why He bleſſed this Day, was, becauſe He having made all things in Six Days, He then reſted, or ceaſed to make any thing a-new upon the Seventh Day; and therefore He Bleſſed and Sanctified that Day, as He here ſaith He had done, before the giving of the Law upon *Mount Sinai.* And ſo we find He did at the Beginning of the World, *Gen.* ii. 3. where it is ſaid, That *He bleſſed the Seventh Day, and ſanctified it.* Which was no expreſs Command that Men ſhould keep it Holy: But, howſoever, it was ſo clear a Declaration of

His

His Will they ſhould, that I do not doubt but his faithful People kept it in ſome meaſure all along, (except perhaps in *Egypt*, where their Bondage might make it impracticable, if not forgotten) though we have no certain footſteps of it till about a Month after the Children of *Iſrael* were come out of *Egypt*, Exod. xvi. 22, -26. no more than we have of its being kept after they came into *Canaan*, by *Joſhua*, by *the Judges*, by *Samuel*, by *David* himſelf, or by any of the Kings of *Judah* or *Iſrael*, or by any that lived under them, till the time of *Eliſha* the Prophet, 2 *King*. iv. 23.

But although there be no mention made of it in all that time between *Moſes* and *Eliſha*, yet notwithſtanding none ever doubted but that the Sabbath was kept in thoſe Days. There is as little reaſon to doubt but that the Patriarchs before *Moſes* kept One Day in Seven, although there be no Records left of it, from whence we can be certain after what manner they kept it, and whether it was the ſame Seventh Day which the *Jews* were afterwards commanded to obſerve, or that which we now keep, as ſome have thought.

Be ſure when Almighty *God* inſerted this into the Body of his Laws which ſhould

be always observed; He spake not a word of their keeping alway just the *Seventh Day* from the Creation, but commanded them *to remember the Sabbath Day to keep it holy*, and told them, that because he rested upon the *Seventh Day*, therefore he Blessed the *Sabbath Day* and Hallowed it. He did not say, that he *Blessed the Seventh Day*, least they should mistake his meaning and think that he would have them always keep the same *Seventh Day*. But he alter'd the Phrase, and said, *He blessed the Sabbath Day and hallowed it*, to shew, that he would always have them keep a *Sabbath* or a Day of rest once in Seven Days, or one Day in every Seven. But which of the Seven Days was to be observed, that he reserved in his own Power to determine when he pleased. Only they must keep that which he then appointed, till he should see good to alter it.

From whence we may gather, that by the *Sabbath Day*, we are here to understand that Day in every Week or Seven Days, which he did then, or afterwards should appoint to be a Day of Rest, or Holy to Himself.

But, where this amongst the rest of the Commandments is afterwards repeated, the fore-

foresaid reason is quite left out, and another given of it, which cannot be supposed to be done but for some great end and purpose. For there, after the Words of command, it is said, *And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretch'd out arm: therefore the Lord thy God commanded thee to keep the Sabbath day*, Deut. v. 15. Here the Redemption of the Children of *Israel*, out of *Egypt*, is given as the reason why GOD commanded them to keep the Sabbath Day, and to keep it in memory of that Redemption. Which makes it very probable, that they came out of *Egypt* upon the Sabbath Day, or upon that Day which from thence forward they kept as the Sabbath or Day of Rest, in memory of their beginning that Day to rest from their Bondage.

However, it is evident from hence, that the *Sabbath* was to be kept for another reason besides that of the Creation, even because God redeemed his People out of *Egypt*, which being a type of our Redemption by *Christ*, it was plainly hereby signified, that when our Redemption should be accomplished by Him, the Sabbath should be

kept in memory of that: and therefore upon the day on which our Redeemer roſe again, and ſo reſted from the death which he ſuffered for our Redemption, and thereby demonſtrated it to be accompliſhed.

Now our Redeemer roſe upon *the firſt day* of the *Jewiſh* Week: though it might be, for ought we know, really the Seventh Day from the Creation, ſo that GOD reſted from his Works both of *creation* and *redemption* the ſame day. Be ſure they are both commemorated upon this Day, the *creation* as it is one Day in Seven, and the *redemption* as it is that Day of the Seven, whereon our Redeemer roſe from the Dead: Who being the Supreme Law-giver, and particularly *the* LORD *of the Sabbath*, Mar. ii. 28. He altered the Day from that which his People had hitherto kept, at leaſt, ſince their coming out of *Egypt*, to that on which He roſe again, even, the Firſt Day of their Week. Not by any expreſs command.

But as GOD at firſt only *Bleſſed* the Seventh Day, and *Sanctified* it, and ſo ſet it apart for a Day of Reſt, without any Word of Command. So our LORD the ſame GOD, *Bleſſed the firſt Day* of the Week and *Sanctified* it, by Riſing from the Dead upon it, by appearing to his Diſciples upon it, both

the Day He roſe, and the next Firſt Day of the Week after, *Joh.* xx. 19,–26. And by ſending down the *Holy Ghoſt* upon it, *Act.* ii. 1. which though it was not a verbal, it was a real, an actual *Sanctification* of it, and a ſufficient Declaration of His Will, that this Day ſhould ever after be kept *holy*. Inſomuch, that the *Apoſtles*, who perfectly knew His Will, from that time forward accordingly had their holy Exerciſes upon this Day, *Act.* xx. 7. 1 *Cor.* xvi. 2. and call'd it, *the Lord's Day*, as being Sanctified by Him, and ſet a-part for His Service, *Rev.* i. 10. And the whole Catholick Church, hath ever ſince kept this Day *holy*, according to this Commandment, *Remember the Sabbath-day, to keep it holy.*

Keep it Holy, not according to the Ceremonial or the Bye-Laws which were given only to the Children of *Iſrael* about it; but according to what is required in this Moral Commandment, of Univerſal and Perpetual Obligation: That is, Upon the Six Days ye muſt do all your own Works, all the Worldly Buſineſs that ye have to do in the whole Week, you muſt do none of that upon the *Sabbath*, or the *Lord's-Day*; but ye muſt keep it wholly as *holy to the Lord*, whoſe Day it is, in commemo-

memorating and celebrating His Creation of the World, and His Redemption of Mankind; and in performing all such works of Piety and Charity, as tend more immediately to the setting forth His Honour and Glory for the same: That is, as our Church hath determined, *in hearing the Word of God read and taught; in private and publick Prayers; in acknowledging your Offences to God, and amendment of the same; in reconciling your selves charitably to one another, where displeasure hath been; in often-times Receiving the Communion of the Body and Blood of Christ; in Visiting the Poor and Sick, using all godly and sober Conversation.* Canon XIII.

QUESTIONS.

Why are ye Commanded to remember the Sabbath-Day?

What Day is meant by the Sabbath?

How many Reasons are given for the Keeping it?

Which is the First?

Doth God here Command the Seventh Day *from the Creation to be always kept* holy?

Which is the other Reason that He giveth for it?

Why

Why was the Sabbath *altered from the Seventh to the First Day of the Week?*

Who Altered it?

How doth it appear that Christ *Altered it?*

How is this Day to be now sanctified, *or kept* holy?

The FIFTH COMMANDMENT.

Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

ALthough Almighty GOD was pleased to proclaim all the *Ten Commandments* together upon Mount *Sinai*; yet He wrote them afterwards upon two Tables of Stone, *Deut.* ix. 10. The Four First, which have an immmediate respect unto Himself, He wrote upon one, which is therefore called *the First Table*. Upon the other, therefore called *the Second Table*, He wrote the other Six *Commandments*: wherein He hath revealed His Divine Will, how we should carry our selves to one another while we live together upon Earth, in the several Places, Stations, and Relations that He is pleased to set us in; so as that we may al-

ways better join together in promoting the End of our Creation, by Serving and Glorifying Him our Almighty Creatour.

The First of the Second Table, is, concerning the Respect and Honour which is due to Parents, whether *Natural*, *Spiritual*, or *Civil*. First, *Honour thy Father and thy Mother*, thy *Natural* Parents, of whom thou wast born and brought-up. *Honour* them; that is, Have a good Opinion of them, and esteem them highly, for their Love and Care of thee, and carry thy self accordingly with all Lowliness, Meekness and Reverence towards them, and *obey them in all things*, Col. iii. 20. Eph. vi. 1. Wherefore you must hearken to their Instructions, and do whatsoever they or either of them bid you. You must study all you can to *requite* the Care and Pains they have taken for you, 1 *Tim.* v. 4. If there be Occasion, you must succour and relieve them, and never suffer them to want any thing that you can help them to. As Our Blessed SAVIOUR, when He was upon the Cross, shewed his great Respect unto His Mother, by committing her to the Care of his Beloved Disciple, *Joh.* xix. 26, 27. Whereby He hath taught you to take Care of your Parents, not only while you Live, but when you Die.

On

On the other ſide; Parents muſt *not provoke their Children, leſt they be diſcouraged*, Col. iii. 21. but muſt bring them up *in the nurture and admonition of the Lord*, Eph. vi. 4. that they may underſtand the Principles of the Chriſtian Religion, and the Laws by which they muſt govern themſelves through the whole courſe of their Lives, *Deut.* vi. 7. As *Abraham* taught and commanded his Children to *keep the way of the* LORD; and is commended by GOD Himſelf for it, *Gen.* xviii. 19.

And as Parents are thus to be Spiritual Guides to their Children, ſo all *Spiritual Guides* are to be reckoned and reſpected as Parents. *Eliſha* called the Prophet *Elijah* Father, 2 *King.* ii. 12. So did King *Joaſh* call the Prophet *Eliſha*, chap. xiii. 14. And St. *Paul* tells the *Corinthians*, that he had *begotten them in Chriſt*, and ſo was their *Father*, 1 Cor. iv. 15. and, for the ſame reaſon, he calleth *Oneſimus* his *Son*, Philem. *ver.* 10. As St. *John* often doth thoſe that were converted to the Faith by his means, 1 *Joh.* ii.

Wherefore the Miniſters of the Goſpel, by whoſe means you are *born again*, and afterwards *fed with the bread of Life*, are properly your *Ghoſtly*, that is, your *Spiritual*

Fathers, and you muſt honour them as ſuch: You muſt *know them which labour among you, and are over you in the Lord, and admoniſh you*; and you muſt *eſteem them very highly in love for their works ſake*, 1 Theſſ. v. 12, 13. You muſt *obey them*, and *ſubmit your ſelves to them*, for *they watch for your ſouls*, Heb. xiii. 17. You muſt *account them worthy of double honour*, 1 Tim. v. 17. and *communicate to them in all good things*, Gal. vi. 6. For *ſo hath the Lord ordained, that they who preach the Goſpel, ſhould live of the Goſpel*, 1 Cor. ix. 14.

The ſame Duties are owing alſo, by *God*'s Commandment, to your *Civil Father*, to the KING or QUEEN, the Father or Mother of the Country where ye live: Ye muſt not *curſe the Ruler of thy People*, Exod. xxii. 28. no, not ſo much as *in thy thought*, Eccleſ. x. 20. You muſt not *deſpiſe Dominion*, nor *ſpeak evil of Dignities*, Jude, *ver.* 8. but you muſt *honour the King*, 1 Pet. ii. 17. You muſt *ſubmit your ſelves to every ordinance of man for the Lord's ſake: whether it be to the King, as Supreme; or unto Governours, as unto them that are ſent by him for the puniſhment of evil-doers, and for the praiſe of them that do well*, 1 Pet. ii. 13, 14.

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You muſt *obey Magiſtrates*, Tit. iii. 1. You muſt not rebel, nor reſiſt, but be *ſubject to the Higher Powers*, Rom. xiii. 1, 2. and that too, *not only for wrath*, but *likewiſe for conſcience ſake*, ver. 5. That is, You muſt be Subject and Obedient to them, not only for fear of the Puniſhment which they may otherwiſe inflict upon you, but out of a ſenſe of your Duty, and in obedience to the Command of GOD. For the ſame reaſon, you muſt alſo *pray for Kings, and for all that are in Authority*, 1 Tim. ii. 2. And as you muſt *fear the LORD*, for His ſake ye muſt *fear the King, and not meddle* nor mingle your ſelves *with them that are given to change*, Prov. xxiv. 21. Theſe are the expreſs Commands of the Moſt High GOD: ſo that no Man can rebel againſt his Lawful Prince, without rebelling againſt Him, the Univerſal Monarch of the World.

But every Maſter of a Family is likewiſe the Father of that Family; and therefore his Servants are all obliged, by this Law, to *honour* and *obey him*. They muſt *count their own Maſters worthy of all honour*, 1 Tim. vi. 1. They muſt be *obedient to them with fear and trembling, in ſingleneſs of heart, as unto Chriſt: Not with Eye-ſervice,*

as Men-pleasers, but as the Servants of Christ, doing the Will of God from the heart; with good-will doing service, as unto the Lord, and not to Men, Eph. vi. 5, 6, 7. Col. iii. 22. They must strive *to please them in all things; not answering again, not purloining, but shewing all good fidelity*, Tit. ii. 9, 10. and must be *subject to them with all fear, not only to the good and gentle, but also to the froward*, 1 Pet. ii. 18. *Masters* also must *give unto their Servants that which is just and equal*, Col. iv. 1. and *forbear threatning, knowing that they also have a Master in Heaven*, Eph. vi. 9.

This is the Summ of that which the Apostle observes to be *the first Commandment with Promise*, Eph. vi. 2. from those words annexed to it, *That thy days may be long*; Or, *That it may go well with thee in the Land which the LORD thy God giveth thee*, Deut. v. 16. Whereby Almighty GOD promiseth Life, Prosperity and Happiness to all that sincerely keep this *Commandment*. But as for such as *smite*, or *curse their Father or Mother*, and will not obey their Voice, them He Himself commanded to *be put to death*, Exod. xxi. 15, 17. *Deut.* xxi. 18, 20. And accordingly we find the Breach of this Law usually Punished, and the Observation of it Rewarded even in this Life.

QUE-

QUESTIONS.

How many Tables was the Law written upon?
How many Commandments belong to each Table?
To which Table doth this belong?
Who are here meant by Parents?
How must ye honour *your* Natural *Parents?*
What must Parents do for their Children?
Who are your Spiritual *or* Ghoſtly Fathers?
What is your Duty to them?
Who are your Civil *Father and Mother?*
How must you honour *them?*
What is the Duty of Servants to their Maſters, and of Maſters to their Servants?
What is the Promiſe annexed to this Commandment?

The SIXTH COMMANDMENT.

Thou ſhalt do no Murther.

IT having pleaſed GOD to make Man in His own Image, and ſo capable of living in the other World, as well as this; although He

He hath given him power over all other Creatures that live only upon Earth, and no where elſe, ſo that he may at any time take away their Life: yet He doth not ſuffer one Man to take away the Life of another, and ſo diſpatch him out of this, into the other World, till He Himſelf is pleaſed to ſend for him. For He ſends no Man hither but upon Buſineſs, and gives him Time to do it in, ſo much as He ſees good: But *that* He reſerves wholly to Himſelf; and will not have any Man ſhorten the Time that He hath given another, wherein to do His Work. And He hath ſignified His Will in this Commandment, *Thou ſhalt do no Murther*; Or, Thou ſhalt not take away the Life of another Man.

Not that this was the firſt time that He had revealed this to be His Will: For this, as well as the reſt of theſe *Commandments*, was from the Beginning. But, by reaſon of the indiſpenſable Neceſſity of having this univerſally obſerved, that Men might live and follow His Buſineſs peaceably and quietly together, without being in continual fear of one another, He repeated this to *Noah*, with this ſevere Sanction; *Whoſo ſheddeth Man's blood, by Man ſhall his blood be ſhed: for in the image of* GOD *made*

he

be Man, Gen. ix. 6. Where we may likewiſe obſerve, that Man's being made in the Image of GOD, is given for the reaſon of this Law, as I intimated before.

And here he publiſheth it again, together with the reſt of his Laws that are of perpetual and univerſal obligation, that all Men may take notice of it. But leſt any ſhould miſtake his meaning, he himſelf was pleas'd afterwards to explain it, ſaying, that if any Man ſmite another with an Inſtrument of Iron, by throwing a Stone, or with his Hand, or any other way, *out of hatred or enmity, ſo that he dieth*, that Man is a Murderer, he breaks this Law, and therefore ſhall ſurely be put to Death, *Numb.* xxxv. 16, &c.

But if one Man happens to Kill another, as we ſay, *by chance medley*, without having any enmity againſt him, or deſign to do him any harm, in that caſe God appointed Cities of Refuge for ſuch a Man to fly to, that he might not die, *ver.* 11, 12, 26. *Deut.* xix. 2, 3, 4. which ſhews, that in that caſe the Man had not broken this Law: he was not properly guilty of Murder. And the reaſon is given by God Himſelf, ſaying, *He that ſmiteth a Man ſo that he die, ſhall be ſurely put to death. But if a Man*

a Man lie not in wait, but God deliver him into his hand, then I will appoint him a place whither he ſhall flee, Exod. xxi. 12, 13. For from hence it appears, that in this caſe GOD himſelf delivered him that was killed into the hands of him that killed him, who was therefore only the Inſtrument in it, executing the Will of GOD, Who hath Abſolute Dominion over all Men's Lives: and who therefore allowed ſuch a Man the benefit of the Sanctuary or City of Refuge. But he muſt continue in the nature of a Priſoner, and not have his perfect Liberty *till the death of the High-Prieſt*, Num. xxxv. 25, 28. to put him in mind, that though he was not guilty of Murder, yet he had contracted ſo much guilt by being acceſſary to another Man's Death, tho' it was only for want of due care and conſideration in him, that he could not be fully pardoned but by the Death of JESUS CHRIST the true *High-Prieſt*.

For the ſame reaſon alſo, when a Man is Condemn'd by the Law to Die, they who pronounce, or execute the Sentence, and accordingly put him to Death, do not tranſgreſs this Law. There were many Offences which *God* Himſelf, in *Moſes*, commanded to be puniſh'd with Death; particularly this

this of *Murther*. Wherefore they who put ſuch Offenders to Death, did not break but execute the Command of *God*. So it is ſtill. The Magiſtrate is the *miniſter of God, a revenger to execute wrath upon him that doeth evil*, Rom. xiii. 4. and therefore when He Condemneth a Man according to Law, He doth it only as *God*'s Miniſter. And they who put the Man to Death, do it not out of malice or hatred, but in obedience to thoſe whom *God* hath ſet over them, and employed to ſend ſuch a Perſon to give account to Him of all his Actions: wherefore they are no way guilty of breaking this Law, which was made for Men to obſerve, not for *God*, Who may take away any Man's Life when He pleaſeth.

But we muſt not think that nothing is here forbidden but actual murthering, or killing a Man out of Malice and deſign. For the Law-giver himſelf hath taught us otherwiſe, ſaying, *Ye have heard that it hath been ſaid by them of old time, Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his Brother, Raca, ſhall be in danger of the*

council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Wherefore if thou bring thy gift to the altar, and there remembrest, that thy brother hath ought against thee, &c. Matth. v. 21, 22, 23. Whereby he hath given us to understand, that when he said, *Thou shalt not kill*, he did not forbid only the very Act of one Man's killing another, but every thing that tends towards it, or may be any way the occasion of his doing or attempting it. Wherefore all anger, hatred and malice, all reproachful and provoking Language, all strife and contention, all pride, ambition, lust, jealousy, and revenge, and whatsoever usually doth, or ever may, set one Man against another, so as to kill, or maim, or any way hurt his Body, is here forbidden under the Name of *Murther*. And therefore St. *John* saith, *whosoever hateth his brother, is a murderer*, 1 Joh. iii. 13.

And by necessary consequence, you are all here commanded, to be meek and patient, and gentle to one another: *to put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man hath a quarrel against any: even*

as Christ forgave you, so must ye do. And above all these things to put on charity, which is the bond of perfectness, Col. iii. 12, 13, 14. so as to *love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them that despitefully use you, and persecute you*, Matth. v. 44. If ye do these things, ye can never fall into that horrid Sin, which is here forbidden.

QUESTIONS.

For what reason was this Law made?

When was it first made?

How is he that breaks it to be punished?

What is here meant by Murther?

Is he that kills a Man by chance Guilty of it?

Why is he not?

Are they Guilty of it, who Condemn or Execute a Man according to Law?

What is here forbidden besides actual Murther?

What is here Commanded?

The SEVENTH COMMANDMENT.

Thou ſhalt not commit Adultery.

WHEN GOD at firſt made Mankind, He made them Male and Female, and called them both *Adam*, Gen. v. 2. they being both but one Fleſh, as he ordained them Two to be; and not only them, but every Man and Woman that ſhould afterwards be joined together in Marriage. They are thereby ſo united as to become *one fleſh*, Gen. ii. 24. Matth. xix. 5. and ſhould therefore live together, as to all conjugal Affections, as if there was never another Man or Woman in the World but themſelves. And ſo they would moſt certainly have lived, if Man had continued in his firſt Eſtate.

But by the fall of our Firſt Parents, our Nature is ſo corrupted, that notwithſtanding this union into one Fleſh, one or other, if not both Parties ſo join'd together are often prone to run after ſtrange Fleſh, which is not their own, and perhaps anothers. Which if it ſhould be permitted and generally practiſed, would not only fruſtrate the end of this Holy Inſtitution,

but

but it would breed ſuch Confuſion and Diſorder in the World, that a great part, if not all Mankind, would degenerate ſo far, as to become little better, in this reſpect, than Brute Beaſts, if not much worſe; Brutes themſelves generally obſerving the Laws and Rules which GOD hath ſet them, much better than ſuch Men do it.

By this we may ſee into the neceſſity of making, and likewiſe into the true meaning of this Law, *Thou ſhalt not commit Adultery*. For hereby Almighty GOD Commandeth, That no Man uſe any Woman in a Conjugal way, but one that is really his Wife, and ſo his own Fleſh: And that no Woman uſe any Man ſo, but one that is joined to her in Marriage, ſo as to become *one fleſh* with her. And therefore, that he who hath not a Wife, and ſhe who hath not an Husband, muſt uſe none at all, as ſuch, until they have. And they who have not the Gift of Continency, nor Power over their own Wills, muſt Marry; as GOD requires by His *Apoſtle*, ſaying, *To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband*, 1 Cor. vii. 2. *For it is better to marry than to burn*, ver. 9.

upon

But

But that is not all. For He that made this Law, and therefore best knows the true meaning and extent of it, hath been pleased to interpret it of Adultery and Fornication not only in the Act, but likewise in the very Thought: *Ye have heard* (saith He) *that it hath been said by them of old time, Thou shalt not commit Adultery. But I say unto you, That whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his heart*, Matth. v. 27, 28. From whence it appears, that every Motion or Inclination of a Man's Mind to lust after strange Flesh, is a breach of this Law, although it never break forth into Act, nor go any further than the Heart. Which should make all People set a strict watch and guard over their Hearts, seeing that Adulteries and Fornications do not only proceed from thence, as Our *Lord* hath taught us, *Matth.* xv. 19. but (as He here teacheth) they may be also committed there, and so expose a Man to all the Judgments that GOD hath threatned against this Sin, as well as the Outward commission of it.

And verily the Judgments which *God* hath threatned against the breach of this Law, are very severe and terrible. For, not to insist upon

upon the Punishments He appointed for it in the Old Testament, in the New we read, That *Marriage is honourable, and the bed undefiled: but Whoremongers and Adulterers God will judge*, Heb. xiii. 4. *For this ye know, that no Whoremonger nor Unclean Person hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience*, Eph. v. 5, 6. Col. iii. 6. Wherefore, All had need beware of this Sin; especially *Christians*, to whom the *Apostle* saith, *Know ye not that your bodies are the members of Christ? shall I then take the member of Christ, and make it the member of an harlot? God forbid*, 1 Cor. vi. 15, 16, 18. *For this is the Will of God, even your sanctification, that ye should abstain from Fornication: That every one of you should know how to possess his vessel in sanctification and honour: not in the lust of concupiscence, even as the Gentiles that know not God*, 1 Thes. iv. 3, 4, 5. *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints*, Eph. v. 3.

Neither is it enough to avoid what is here expressly forbidden; but every one must do,

do, what is implied here to be Commanded by *God*, even, That every Husband and Wife being but *one flesh*, ſhould have but *one heart* and *one mind* between them: That *they do not defraud one another*, 1 Cor. vii. 5. That the Husband *love* his Wife as *himſelf*; and the Wife, her Husband as *her ſelf*, Eph. v. 33. And as the Husband muſt *give honour to the Wife*, 1 Pet. iii. 7. ſo muſt the Wife *ſubmit unto and reverence her Husband*, Eph. v. 22,-33. And *both* muſt not only be true and faithful to one another, but muſt ſtrive all they can to promote one another's Good, both temporal and ſpiritual. And both they that are, and they that are not Married, muſt be Sober, Chaſte, and Modeſt in their Dreſs, Diſcourſe and Behaviour, ſo as not to excite, but ſuppreſs, as much as in them lies, all unclean Thoughts both in themſelves and others.

And as for them who have heretofore tranſgreſſed this holy *Commandment*, in Thought, Word, or Deed, they muſt repent of their Sin, and turn ſincerely from it, while they may, and as ſoon as poſſibly they can. For which purpoſe, they muſt *crucifie the fleſh, with the affections and luſts*, Gal. v. 24. They muſt *mortifie their members that are upon the earth*, Col. iii. 5. They muſt

muſt not come near ſuch Places or Company as are apt to raiſe in them any Luſtful or Laſcivious Thoughts, and ſo encline them to this horrid Sin. They muſt avoid Drunkenneſs and Gluttony, as *deadly Poiſon*. They muſt be *Temperate in all things*, 1 Cor. ix. 25. They muſt *faſt*, and *watch and pray, that they may not enter into temptation*. They *muſt not make proviſion for the fleſh, to fulfil the luſts thereof*, Rom. xiii. 14. but muſt follow the Example of the holy *Apoſtle*, who ſaid, *I keep under my body, and bring it into ſubjection: leſt by any means when I have preached unto others, I my ſelf ſhould be a caſt-away*, 1 Cor. ix. 27.

QUESTIONS.

What Reaſon was there for this Law?
What is the general meaning of it?
Is not Adultery and Fornication in the heart *here forbidden?*
What Judgments hath God threatned againſt thoſe who break this Law?
Are not Chriſtians, in a more eſpecial manner, bound to keep it?
What are the Duties here commanded?
What muſt they do, who have broken this Commandment?

The EIGHTH COMMANDMENT.

Thou shalt not Steal.

SEeing Almighty GOD, *by the Word of his Power*, at firſt created, and ſtill preſerveth and upholdeth All Things that are; All Things that are, muſt needs be His, and He may diſpoſe of them as He pleaſeth. And ſo He doth: He diſpoſeth of all and every thing that is in Heaven or Earth, particularly, all the Houſes, Lands, Cattel, Moneys, Goods, or the Riches, as Men call them, of this Life, they are all His, and wholly at His diſpoſal; and He accordingly gives them, how, and when, and to whom He will. So that whatſoever any Man hath, and howſoever he came by it, whether by Inheritance, Gift or Purchaſe, by his Wit or Valour, by any Office or Calling, by his Care and Induſtry, or any other lawful way, it ſtill comes Originally from GOD; who diſtributeth the Neceſſaries, the Accommodations, and the Conveniences of this Life to all Men, to ſome more, to ſome leſs, as He Himſelf ſees good. And whatſoever He gives, or puts into the hands of any Man, although He

ſtill reſerveth to Himſelf His own Propriety in it, ſo that He may take it away again when He pleaſeth; yet He thereby gives that Man ſo much Right and Title to it, that it is his own, in reſpect of all other Men: No other Man hath any thing to do with it, but only he; and he alone muſt give Account of the Uſe of it to GOD, from Whom he received, and under Whom he holds it. Which he could not do, if another Man ſhould take it from him.

Wherefore, to ſecure and confirm to every Man both the Civil Right, and the Uſe of what He ſees good to put into his hands, *God* was pleaſed to make and publiſh this Law, for all Mankind to obſerve, *Thou ſhalt not Steal*; that is to ſay, Thou ſhalt not take from another Man any thing that is his, or that *God* hath given him: Thou ſhalt not take it by force, or by fraud, neither openly nor ſecretly: Thou ſhalt not take it out of his Houſe, or Shop, or Fields, or Barns, or Pockets, nor upon the Highway, nor anywiſe whatſoever, without his Conſent and Will.

For we muſt not underſtand this Law, only of that which we commonly call *Theft*, or *Robbery*; but of every Unlawful or Indirect way, whereby it is poſſible for one

Man to come at that which *God* hath given to another: whether it be by Forgery, Perjury, or Suborning Witneſſes in Courts of Judicature; by Lying, Diſſembling, or Concealing the Truth; by Falſe Meaſures, Falſe Weights, or Falſe Lights; by Extortion, Oppreſſion, or Falſe Accuſation; by Defrauding, Cheating, or Over-reaching in any Contract or Bargain, or any otherwiſe than ſuch as *God* allows and approves of for the transferring the Things of this World from one Man to another: ſo that He Himſelf may be truly ſaid to do it. For whoſoever getteth the Poſſeſſion of what belongs to another, any otherwiſe than what is agreeable to the Revealed Will and Word of God, he breaketh this Commandment; *he Stealeth.*

But that no Man certainly would do, if he would but firſt conſider what he doth. For this is to Uſurp upon the Prerogative of *God* Himſelf; to take that away which He gives, and which He gives for His own Uſe, to be employed in His Service, and for His Honour. And therefore He will be ſure to revenge Himſelf of ſuch as ſhall preſume to deprive that Man of it, to whom He was pleaſed to give it: as He hath aſſured us, by His Apoſtle, requiring, That *no man go beyond or defraud his brother in*

any matter, because that the Lord is the Revenger of all such, 1 Thes. iv. 6.

Wherefore this is one of the two Sins for which He sends His *Curse* upon the Earth, which *enters into the house of the Thief, remains there*, and *consumes it with the very timber and stones thereof*, Zech. v. 3. 4. And accordingly we commonly see, that what is unjustly gotten, brings a Curse upon that which also is gotten justly, and upon him too that got it: For, *As the Partridge sitteth upon Eggs, and hatcheth them not; so he that getteth Riches and not by right, shall leave them in the midst of his days, and at the end shall be a fool*, Jer. xvii. 11. And that which is worst of all, *Thieves* and *Extortioners* are reckoned among those who *shall not inherit the Kingdom of God*, 1 Cor. vi. 10.

But what then must they do, who have transgressed this holy *Commandment*, that they may escape the Vengeance and Judgment of GOD? They must first follow the Advice of St. *Paul*, or rather the Command of GOD by him, *Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth*, Eph. iv. 28. And then they must follow the

Example

Example of *Zaccheus*, Luke xix. 8. They must reſtore what they have unjuſtly gotten, if not *four-fold*, as he did, at leaſt the Thing it ſelf, or the full Value of it, with Intereſt for all the time they have had and uſed it: For till they do that, they ſtill live in the breach of this Law; and can never be ſaid to keep it, till they have made full Reſtitution of whatſoever they have gotten by breaking it. And if they cannot find the Perſons themſelves to whom they ought to reſtore it, they muſt reſtore it to *God*, the Head-Landlord or Supreme Proprietor of all Things in the World, by giving it to ſome Pious or Charitable Uſe. They muſt, in that caſe, reſtore to Him what they have ſtollen from Men, as well as what they have ſtollen from *God* Himſelf, by taking or converting to their own Uſe any thing that hath been given, conſecrated or dedicated to Him: which is the worſt ſort of Stealing, the ſtealing that which is *ſacred*, therefore called *Sacrilege*, Rom. ii. 22. and *the devouring that which is holy*: which, unleſs vomited up again, will certainly be a *ſnare* to them, *Prov.* xx. 25.

From hence you may eaſily obſerve, that you are all here poſitively Commanded, to be true and juſt in all your Dealings: to

render

render unto all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour: to [illegible] *another*, Rom. xiii. 7, 8. To promote, as much as you can, one another's Good and Welfare: to *do to all men, as ye would they should do to you*, Matth. vii. 12. To take care to Pay whatsoever any Man can justly demand of you, and to Give what you are able to to the Relief of those who want it: For that is a Debt which *God* hath charged upon your Estates; which, unless you Discharge and Pay, you wrong the Poor, and so break this *Commandment*.

QUESTIONS.

Who gives all Men what they have?

Have Men a Right to what God hath given them?

Wherefore doth God forbid Men to Steal?

What is here meant by Stealing?

Are not all unlawful ways of getting, here forbidden?

How are they punished that break this Law?

What must they do, who have broken it?

How must Restitution be made, when the Person wronged cannot be found?

What is here positively commanded?

The NINTH COMMANDMENT.

Thou ſhalt not bear Falſe Witneſs againſt thy Neighbour.

THERE is nothing in the make or frame of Man, but what is an admirable Inſtance of the infinite Wiſdom and Power of his Maker, particularly, that He hath ſo contriv'd it, that we can diſcover the thoughts and affections of our Souls, only by moving our Tongues ſeveral ways, which we call *Speaking*; without which we could have no Society together, no more than brute Beaſts have. Whereas by this means we can communicate to one another all our opinions, deſires, hopes, fears, deſigns, and whatſoever elſe can come into our minds. Inſomuch that although we cannot look into one another hearts, yet one Man may know what another thinks there, as well as he that thinks it.

But for that purpoſe it is neceſſary, that every Man ſhould always ſpeak as he thinks: otherwiſe we can never certainly know one another's thoughts, no more than as if we did not ſpeak at all; and ſo *God* would loſe his end in giving us this Power, and

we

we the great benefit and uſe of it. For the prevention of which, with many other miſchiefs, which the Tongue as it is now become *an unruly evil*, Jam. iii. 8. is apt to betray Men into, Almighty GOD our Maker hath been pleaſed to give us rules how to uſe it a-right. He before taught us how to ſpeak of Himſelf, or to uſe his Name: And here he teacheth us how to ſpeak or uſe our Tongues, in reſpect of one another.

This therefore is the general Rule or Law that he hath given for every Man to obſerve whenſoever he ſpeaks to or of another Man, *Thou ſhalt not bear falſe witneſs againſt thy Neighbour*: or rather, as the Words in the Original Text may be Interpreted, *Thou ſhalt not bear falſe witneſs of thy Neighbour*: that is, Thou ſhalt never ſpeak any thing of thy Neighbour but what is true, either for him or againſt him. So our LORD, the Law-giver Himſelf, and his Apoſtle after Him, Interpret the Words in general, *Thou ſhalt not bear falſe witneſs*, Matth. xix. 18. *Rom.* xiii. 9. And therefore all *falſe-witneſs*, or ſpeaking that which is falſe of or concerning our *Neighbour*, that is, concerning any Man whatſoever, is here forbidden.

And ſo is all *Lying* too: or ſpeaking that which is not true to him, as well as of him.

him. According to that other Law, where the next before and this are put and explained together, *Ye ſhall not ſteal, neither deal falſly, neither lye one to another*, Lev. xix. 11. Wherefore the Apoſtle requires all Men to *put away lying, and to ſpeak every man truth with his Neighbour*, Eph. iv. 25. Col. iii. 9. And by conſequence, all ſlandering, falſe-accuſing and back-biting one another is here forbidden: for that is all *Lying*. And ſo is *judging* or *cenſuring* one another too. For no Man perfectly knowing another's Heart, or ſtate, can poſſibly paſs a true and certain judgment upon him. And therefore every Man is expreſly forbidden to do it, *Matth.* vii. 1. For the ſame reaſon alſo we are commanded *to ſpeak evil of no man*, Tit. iii. 2. leaſt what we ſay of him ſhould happen to be falſe, as we do not know but it may, and ſo break this Commandment, which requireth us *not to bear falſe witneſs* either for or againſt our Neighbour.

And verily, although the general practice of the World ſeems to argue as if this Commandment was repealed or out of date, it is certainly of the ſame force with the reſt, and as neceſſary to be obſerved as any Commandment whatſoever. Let us hear what the Judge of the World hath told us before-

hand, concerning His Proceeding at the Laſt Day, in this Matter: *But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof at the Day of Judgment :: For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*, Matth. xii. 36, 37.

And if Men muſt give Account of every *idle Word*; What Account muſt they give of Lying, and Slandering one another? What can they who live in this Sin expect, but to be condemned to that Everlaſting Fire which is prepared for the *Father of Lyes*? Matth. xxv. 41. *They are of their Father the Devil, and the luſts of their Father they do*, and therefore muſt be puniſhed equally with him, *Joh.* viii. 44. He is the *Father of Lyes*, and is called the *Devil*; that is, the *Accuſer*, from his falſe-accuſing and ſlandering the Brethren, *Rev.* xii. 10. and ſo from the breach of this *Commandment*.

Which therefore All muſt keep, as ever they deſire not to be like him the Devil, both in what he doth, and in what he ſuffereth; and as they deſire too, not to be *Thieves* and *Murtherers*. It being uſual, for Men's whole Eſtates, and their Lives alſo, to be taken away, by Lying, and bearing Falſe-Witneſs againſt them. For they who allow

themſelves in this Sin, are uſually left to themſelves. As they give themſelves to *tell* Lyes, GOD gives them up to *believe* Lyes, and ſuffers them to fall into all manner of Vice and Wickedneſs: every Lye, and Lyar, being *an abomination to Him* who is Truth it ſelf, *Prov.* vi. 16, 17. *ch.* xii. 22. And then it is no wonder, that *whoſoever loveth and maketh a Lye*, ſhall be ſhut-out of Heaven, *Rev.* xxii. 15. And that *all Lyars ſhall have their portion in the lake which burneth with fire and brimſtone*, ch. xxi. 8.

Wherefore it behoves you All to take ſpecial care of obſerving what is here Commanded. As GOD hath given you the power of expreſſing your Minds to one another, for your mutual benefit and comfort, beware of fruſtrating his holy End in giving it, by abuſing it to one another's prejudice and wrong. For which purpoſe, you muſt lay aſide that wicked cuſtom of talking of other People: Or if you muſt needs be doing it, at leaſt talk of their Vertues only behind their backs, and of their Vices never but before their faces, ſo as to reprove and *reſtore them in the ſpirit of meekneſs*, Gal. vi. 1. But rather, inſtead of ſpeaking of one Man's faults to another,

you muſt ſtrive all you can to conceal other Men's as well as your own.

Above all, ye muſt beware of Lying, or ſpeaking falſly to one another, upon any account whatſoever, although it was poſſible for you to get never ſo much by it: For you can never get ſo much as you loſe by it. By it, you loſe the Favour of Almighty GOD, which is worth more than all the World beſides. Wherefore, as you tender His Love, and your own Welfare, you muſt make it your conſtant care and ſtudy to *ſpeak the truth from your hearts*, as becometh honeſt and good Men, *Pſal.* xv. 2. and never to ſay any thing but what you believe to be, not only true, but ſome way or other beneficial to thoſe who hear it; according to that excellent Rule which GOD hath given you, as a full Interpretation of this Law, by His *Apoſtle*, ſaying; *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers*, Eph. iv. 29. Remember the words of St. *James*; *If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body*, Jam. iii. 2.

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QUESTIONS.

What is the Uſe and End of Speaking?

Wherefore hath God given us Laws about it?

What is here meant by bearing Falſe Witneſs?

Who is our Neighbour?

What neceſſity is there of avoiding what is here forbidden?

How ſhall Lyars, and all Breakers of this Law, be puniſhed?

What muſt we do, that we may always keep this Commandment?

The TENTH COMMANDMENT.

Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

IT being impoſſible that any State or Society of Men ſhould ſubſiſt without ſome Government, or that Government without Laws: as we find no Place where any conſiderable number of Men live together, but they have ſome ſort of Government

ment or other among them, for all sorts of Governours have always found it necessary to make some Laws or other, to be observed by those that live under their respective Governments. But all the Laws that were ever made by any Governours upon Earth, respected only the Words and Actions, or the Outward Carriage and Behaviour of their Subjects. None ever offered to give Laws to the Minds, or Hearts of Men, what they should think, or love, or desire, or the like: And it would have been ridiculous and absurd to have done it; because they could never have known whether such Laws were observed, or not. Forasmuch as it is impossible for one Man to know what another Thinks, or how he stands affected in his Heart, unless he himself discover it by Words, or some Overt Act. And if he doth that, it is not his Thoughts and Affections, but his Words or Actions, that come under the cognizance of other Men.

Herein therefore, as well as in all other respects, the Laws of GOD infinitely exceed all other, in that they are prescribed to the very Minds of Men, to their Thoughts, and the most secret Motions of their Hearts, as well as to their Outward Actions. Which

is also a most clear and undeniable Argument, that these Laws were made by the All-wise GOD, and by none else. For none but He knows the Hearts of Men; and therefore none but He can give any Laws to them.

As we see He doth in this *Commandment*, requiring us *not to covet* or *desire* any thing that is another's. He had before tied up our Hands from Stealing any thing from one another: but here He ties up our Hearts too from having any Desires or Inclinations to it, saying, *Thou shalt not Covet*; Or, *Thou shalt not* Desire *thy Neighbour's House, or Wife, or Man, or Maid, or Oxe, or Ass, or any thing that is his.* That is, What GOD hath given to another Man, from the greatest to the least thing that is, thou shalt not so much as *desire* to have it from him, unless he be willing to part with it, and hath full Satisfaction made unto him for it.

This is a Law much to be observed, for the Nature, as well as for the great Force and Obligation of it. For, as St. *Paul* saith, *I had not known Sin, but by the Law; for I had not known Lust, except the Law had said, Thou shalt not Covet*, Rom. vii. 7. We had not known that meer Lust, Desire,

or

or coveting, that goes no further than the Heart, had been a Sin, if it had not been here forbidden. But here we ſee that it is as great a Sin to Covet or Deſire, as it is to Steal a Man's Goods: that Covetouſneſs is as bad as Theft: For the ſame Law forbids both. And therefore all the diſorders and irregularities of a Man's Heart, as well as the enormities of his Life; as, all *high* and *proud thoughts* of a Man's ſelf, *Rom.* xii. 3. all *fooliſh* and *vain thoughts*, Pſal. xciv. 11. 1 Joh. ii. 15. Col. iii. 2. *The luſt of the fleſh, the luſt of the eye, and the pride of life*, Jer. iv. 14. *All love of this World*, 1 Joh. ii. 16. Theſe and ſuch like diſorderly motions of the Heart, although they never break forth into act, are notwithſtanding evil or ſinful, in that GOD hath forbidden them, and therefore takes as much notice of them, as he doth of ſinful Words or Deeds: For it is Written, *God ſaw that the wickedneſs of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually*, Gen. vi. 5.

And it may not be amiſs to obſerve, that this Law is placed laſt, to be a defence, as it were, and ſafeguard to all the reſt. For no Man can keep any of the other, except

he keeps this. But he that fully keeps this, will easily keep all the rest. For it is the lust or desire of a Man's corrupted Heart, that puts him upon the neglecting or transgressing any of GOD's Laws. As St. *James* observeth, *Every man is tempted, when he is drawn away of his own lust and enticed: Then when lust hath conceived, it bringeth forth sin*, Jam. i. 14, 15. And our LORD Himself saith, that *out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies*, Mat. xv. 19. So that all manner of Sin begins in the Heart, and from thence comes forth into the life, and all for want of avoiding or suppressing those desires, or lusts of the heart, which are here forbidden.

Wherefore as ever ye desire to keep any of GOD's Laws, you must be sure to keep this to the utmost of your power. And for that purpose, you must constantly observe and follow the wise Man's counsel, *Keep thy heart with all diligence*, or above all keeping, *for out of it are the issues of life*, Prov. iv. 23. that is, All that a Man speaks or doth in his Life, whether good or bad, comes forth out of his Heart. As not only our own experience, but wisdom it self hath taught us, saying, *A good man*

out

out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil. For of the abundance of the heart his mouth ſpeaketh, Luk. vi. 45.

And therefore you had need take ſpecial care to keep your Hearts always right with *God*, inclined wholly to Him, and fully content and ſatisfied with what He in his infinite Wiſdom ſees good to beſtow upon you. *Let your converſation be without covetouſneſs; and be content with ſuch things as ye have*, Heb. xiii. 5. and then you'll find it eaſy (by *God*'s aſſiſtance) to walk in all theſe *Commandments and Ordinances of the Lord blameleſs*, as *Zacharias* and *Elizabeth did*, Luk. i. 6.

Theſe are thoſe *Ten Commandments* which Almighty GOD, the Maker and Governour of the whole World, poſitively requireth all Mankind to keep, and which you promiſed to keep when you were Baptized: and ſo are doubly bound to do it, both by GOD's Command, and your own Promiſe. And that ye may the better know how to do it, our Bleſſed SAVIOUR, into whom ye were Baptized, hath reduced them all to Two General Heads: For being ask'd *which is the great Commandment in the Law*, he

ſaid, *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great Commandment. And the ſecond is like unto it: Thou ſhalt love thy Neighbour as thy ſelf. Upon theſe two Commandments hang all the law and the prophets*, Mat. xxii. 36, 37, 40. that is, the due obſervation of all that GOD hath commanded, either in his Law or by his Prophets that explain'd it, depends upon our ſincere Love to GOD, and to our *Neighbour*.

He that loves *God* with all his Soul, cannot but keep all the Commandments of the firſt Table, that have an immediate reſpect to *God*, whom his Soul loveth. And he that loves his Neighbour as himſelf, will do him no more hurt than he would have done unto himſelf, and therefore will keep all the Commandments of the Second Table that reſpect his Neighbour, as he deſires his Neighbours ſhould keep them towards him. So that he who keeps his Heart a-right towards *God* and towards Men, according to the purport of this laſt Commandment, can never wilfully break any of the Ten, but will ſtrive all he can, by the grace of *God*, not only to keep them all, but to do it out of pure love and obedience to Him.

Now from what you have heard upon them, you may eaſily obſerve, That there are *Two things* which you *chiefly learn from theſe Commandments*; your *Duty towards* GOD, and your *Duty towards your Neighbour*. That your Duty towards GOD, is, *to believe in him, to fear him, and to love him with all your heart, with all your mind, with all your ſoul, and with all your ſtrength; to worſhip him, to give him thanks, to put your whole truſt in him, to call upon him, to honour his holy Name and Word, and to ſerve him truly all the days of your life.* And that your Duty towards your Neighbour, is, *to love him as your ſelf, and to do unto all men as ye would they ſhould do unto you: to honour and obey the King, and all that are put in authority under him: to ſubmit your ſelves to all your Governours, Teachers, Spiritual Paſtors and Maſters: to order your ſelves lowly and reverently to all your Betters: to hurt no body by word or deed: to be true and juſt in all your dealings: to bear no malice nor hatred in your hearts: to keep your hands from picking and ſtealing, and your tongues from evil-ſpeaking, lying, and ſlandering: to keep your bodies in temperance, ſoberneſs, and chaſtity. Not to covet nor deſire other men's goods, but*

to

to learn and labour truly to get your own living, and to do your duty in that ſtate of life unto which it ſhall pleaſe God to call you.

QUESTIONS.

Did any earthly Governours ever make Laws for the Hearts of Men?
Why did they not?
Hath God made any ſuch?
Where do ye find ſuch a Law?
What do ye mean by Coveting?
May ye covet nothing that is another Man's?
Is meer Coveting, *a breach of this Law?*
Why is this Law placed laſt?
From whence comes all Sin?
What muſt a Man do, that he may keep this, and all the Commands?
To how many Heads doth Our Lord reduce all the Commandments?
What do you chiefly learn by theſe Commandments?
What is your Duty towards GOD?
What is your Duty towards your Neighbour?

CATE-

CATECHIST.

My good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial Grace, which thou muſt learn at all times to call for by diligent Prayer. Let me hear therefore if thou canſt ſay the Lord's Prayer.

ANSWER.

OUR Father which art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

HE that is not ſenſible of his own weakneſs, will never look out for help. Wherefore it is neceſſary for all to know this, That they are not able of themſelves or by their own natural power, to keep GOD's *Commandments*. For, *we are not ſufficient of our ſelves to think any thing as*

of

of our ſelves; *but our ſufficiency is of God*, 2 Cor. iii. 5. And although He giveth all Men ſo much grace or power to do his Will, as makes them inexcuſable before Him, if they do it not: yet notwithſtanding, None do all that is required of them, without ſomething more than what is common to all Men, therefore called His *ſpecial Grace*, which He giveth in a ſpecial manner to thoſe who Believing in JESUS CHRIST, *the One Mediatour between GOD and Men*, have Him to intercede for them, that they may have it, who therefore ſaith, *Without Me ye can do nothing*, Joh. xv. 5. But, as His *Apoſtle* ſaid, *I can do all things, through Chriſt that ſtrengthneth me*, Phil. iv. 13.

This *ſpecial Grace* therefore we muſt *learn at all times to call for diligent Prayer*. For, as we read in the Epiſtle of St. *James*; *If any of you lack wiſdom, let him ask of GOD, that giveth to all Men liberally, and upbraideth not*; *and it ſhall be given him*, Jam. i. 5. And Our SAVIOUR Himſelf ſaith, *If ye then, being evil, know how to give good things unto your Children: how much more ſhall your heavenly Father give the holy Spirit to them that ask him*, Luke xi. 13.

And

And if His *holy Spirit*, then His *ſpecial Grace*: it being by His holy Spirit that we are ſanctified, and ſpecially enabled to keep His holy Commandments. This therefore we muſt learn to *call for*, not only now and then, but *at all times*, every day at leaſt twice or thrice, if not oftner, either at Church, or in our Cloſets; and that too, not in a careleſs, indifferent manner, but *by diligent*, hearty, and earneſt *Prayer*.

And having no ground to expect any ſuch ſpecial Grace or Favour at the hands of GOD, but only through JESUS CHRIST Our *Lord*, we muſt learn to Pray for it in His Name, who ſaid, *If ye ask any thing in My Name, I will do it*, Joh. xiv. 14. *ch.* xvi. 23. And therefore having His Word for it, when we have ask'd it, we muſt Believe and Truſt on Him for it; not doubting but that He, according to His Promiſe, will give it us, in the Uſe of the Means which He hath ordained and appointed for that End; ſuch as Private and Publick Prayers, Faſting, and Watching, and Humbling our ſelves before *God*, Reading and Hearing His moſt Holy Word, and Receiving the Sacrament of the Lord's Supper: which are therefore call'd *the Means of Grace*, becauſe it is by them

that *God* ordinarily conferreth His *ſpecial Grace* upon us.

But we not knowing what to Pray for as we ought, *the Lord*, even Our *Lord Jeſus Chriſt* Himſelf, was graciouſly pleaſed to compoſe a *Prayer* for us, and commanded, that when we Pray, we ſhould ſay that: *When ye Pray* (ſaith He) *ſay, Our Father which art in Heaven*, &c. *Luke* xi. 2. Not but that we may ſay other Prayers too; but we muſt ſay that, whenſoever we Pray, both becauſe He hath Commanded it, and becauſe it is the only *Prayer* that we are ſure is perfectly agreeable to the Will of *God*, as being made by Himſelf; and moſt acceptable to Him, as being given us by Him, by Whom alone any of our Prayers or Duties are accepted of Him.

So that when we Pray in the very Words, as well as in the Name of our Mediatour, we have no reaſon to doubt but our Prayers ſhall be heard, and all the Good Things we asked, ſhall be granted to us, through *His Merits and Mediation*; that is to ſay, for the ſake, or upon the account of His Death, whereby He merited, or deſerved and purchaſed for us, all the Good Things we can deſire: and by the Power of that *Mediation* or Interceſſion, which He, by

Virtue of His ſaid Death, is continually making at the Right-hand of GOD the Father, for us.

And beſides, Although we may uſe many other words, there is nothing that we can ever want or deſire, that is really good for us, or neceſſary either for Life or Godlineſs, but we ask it in this *Prayer* of Our LORD'S Compoſure; and that too in the ſame method, and in ſuch terms as He Himſelf would have us ask it in, by Whoſe Mediation only it can be granted.

Hence it is that the *Church*, in His Name, requires every one of her Members to learn this *Prayer*; and here asketh, by her *Catechiſt*, or him that Catechiſeth them, *whether they can ſay it.* Not doubting, but if they can ſay this *Prayer* a-right, they may obtain GOD'S *ſpecial Grace* to keep His *Commandments*, and to *ſerve him faithfully all the days of their life.* But for that Purpoſe, it is neceſſary that they ſhould underſtand the true Meaning and Extent of every Expreſſion in it.

Firſt, therefore, We here call Almighty GOD *Our Father*, and ſo Addreſs our ſelves and our Prayers to Him, not as He is only the Supreme Governour of the World, abſolutely in Himſelf conſidered,

but as He is related to us ſo as to be *our Father*. But He is our Father only in Jeſus Chriſt, *Joh.* i. 12. And therefore it is in His Name only that we ſay this *Prayer*: And none can truly ſay it, but ſuch as are Baptized into Him, and made Members of His Body, and ſo are become the Children of GOD in Him. And every one that is thus made a Child of God, although he ſaith this *Prayer* only by himſelf, as well as together with others; yet notwithſtanding, he doth not ſay, *My Father*, but *Our Father*: becauſe he ſaith this *Prayer* only as he is a Member of Chriſt, and ſo in Communion and Conjunction with all the Members of His Body, Children of the ſame Father. *Which is in Heaven*; that is, who Rules and Reigns on High, over the whole World, and therefore can give us whatſoever we ask.

Hallowed be Thy Name: That is, as if we ſhould ſay, Holyed, or Sanctified be Thy Name; let it be acknowledged and accounted *Holy*, infinitely above all other Names, and accordingly admired, celebrated, glorified, and praiſed by all the Creatures in the World. So that in this we both Pray that His Name may be ſanctified by all others, and we do it our ſelves: For

hereby we join, in effect, with the holy Angels, in ſinging, *Holy, Holy, Holy is the Lord of Hoſts: the whole Earth is full of his glory*, Iſai. vi. 3. Rev. iv. 8. which is the firſt thing that we here deſire and do, becauſe it is the firſt and chief End of all things.

Thy Kingdom come. That is, Let the Kingdom and Power of thy Grace come into our Hearts; Let Thy Holy Spirit rule there, ſubdue us to Thy Self, and reſt continually upon us: That by thy *ſpecial Grace* preventing, exciting, aſſiſting, and ſtrengthning us, we may ſerve and honour Thee, our Almighty King and Governour, all the days of our life. And let the Kingdom of thy Glory come, let it come quickly, that we may all glorifie and enjoy Thee together.

Thy Will be done in Earth, as it is in Heaven. That is; Grant, we beſeech Thee, that we, and all Mankind, may, by thy Aſſiſtance and Grace, perfectly ſubmit to, obey, and do Thy Will on Earth; as the holy Angels, and the Spirits of juſt Men made perfect, do it continually in Heaven: That we may be Perfect as they are, and fulfil Thy holy Will perfectly as they do.

Give us this day our daily Bread. That is; Give us, we humbly beſeech Thee, the Author and Giver of all good Gifts, Give us this, and ſo every day, all things neceſſary both for Life and Godlineſs, both for our Souls and Bodies. *Feed us with Food convenient for us*, Prov. xxx. 8. and ſupply us continually, of Thy infinite Goodneſs, with all ſuch things as Thou knoweſt to be anywiſe needful for us in this mortal ſtate.

And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. That is, As we, from the bottom of our hearts, forgive all the Wrongs and Injuries that other Men have done us; ſo be Thou graciouſly pleaſed, of Thy infinite Mercy in *Jeſus Chriſt*, to forgive all the Treſpaſſes, Tranſgreſſions or Sins that we have ever committed againſt Thee, ſo as never to puniſh us for any of them either in this World, or that which is to come.

And lead us not into Temptation, but deliver us from evil. That is; Lead us not Thy Self, nor ſuffer us to be led by the Devil our ghoſtly Enemy, nor by any other, into any Temptation or Tryal that may be too hard for us, ſo as to cauſe us to fall: But deliver us from the Evil one, and from all manner of Evil, both of Sin and Miſery.

So

So that we here Pray for every thing that is or can be good for us: It being a great Evil to want any thing that is Good.

Here endeth this Divine *Prayer*, as it was once delivered by Our *Lord*, Luke xi. 2. But at the delivery of it another time, He added, *For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.* Matth. vi. 13. And therefore our Church following his Example, in her *Liturgy* sometimes accordingly omits, and sometimes adds those words, called the *Doxology*, or giving Glory, as setting forth the Glory of GOD, in the Reasons wherefore we ask these things of Him; even, because *His is the Kingdom*, or Empire of the World; He Rules over All, and hath All Things at His Command: And *His is the Power*; He can do what He will, and therefore can give us whatsoever we ask, if He please: And *His is the Glory*; it is for His Glory that we ask these things, that the Glory of His Divine Perfections may shine forth more clearly among us; the Glory of His Mercy and Truth, in granting them to us; and the Glory of His Power, and Supreme Authority, in effecting them for us. And all the Glory that shall arise from our having,

using,

uſing, and improving of them, will redound wholly to Him, and be for ever His.

And then we conclude with ſaying, *Amen*; which, in Hebrew, ſignifies both *So be it*, and *So it is*: whereby we therefore both repeat or renew our Deſires of what we have asked; and likewiſe expreſs our Truſt and Confidence, that our Heavenly Father will accept of what we have done, and grant all that we have deſired of Him, for the Glory of His Great Name, in *Jeſus Chriſt* Our Lord.

QUESTIONS.

Can ye of your ſelves keep God's Commandments?

Do any keep them, without His ſpecial Grace?

What is His ſpecial Grace?

How may we obtain that Grace?

How muſt we Pray for it?

In whoſe Name muſt we Pray?

What are thoſe Means of Grace, wherein He uſually gives it?

Who made that which is called the Lord's-Prayer?

Why

Why muſt we always ſay that Prayer?
What do ye mean when ye ſay in your Prayers, through the merits and mediation of Jeſus Chriſt?
Do ye pray for all good things in the Lord's Prayer?
Why do ye there call God Father?
Why, Our Father?
Why is he ſaid to be in Heaven?
What do ye mean by, Hallowed be thy Name?
What is that Kingdom of God, you deſire may come?
What mean ye by, Thy will be done in Earth as it is in Heaven?
What by, Give us this day our daily bread?
What by, Forgive us our treſpaſſes?
What by, Lead us not into temptation, but deliver us from evil?
Why is the Doxology ſometimes added, and ſometimes omitted in our Common-Prayers?
What is meant by Amen?

QUESTION.

What then desirest thou of God in this Prayer?

ANSWER.

I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins: and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Of the SACRAMENTS in General.

QUESTION.

HOW many Sacraments hath Chriſt ordained in his Church?

ANSWER.

Two only, as generally neceſſary to Salvation; that is to ſay, Baptiſm, and the the Lord's Supper.

QUESTION.

What meaneſt thou by this word Sacrament?

ANSWER.

I mean an outward and viſible ſign of an inward and ſpiritual Grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

QUESTION.

How many Parts are there in a Sacrament?

ANSWER.

Two, the outward viſible ſign, and the inward ſpiritual grace.

THE word SACRAMENT was uſed by the Ancient Writers of the Church, for any ſacred or holy Myſtery, Rite, or Ceremony: every one calling what Holy Thing he pleaſed, a *Sacrament*. By which means the number of things that have been called by this name is very great and uncertain. Wherefore the Queſtion here, is not, How many *Sacraments* there are in general, or how many things have been, or may be called *Sacraments*; but *How many Sacraments hath Chriſt ordained*, and that too, *in his Church*, to be always obſerv'd there.

Of ſuch *Sacraments* there be *Two*; and *Two only, as generally neceſſary to Salvation*. There may be other things *ordained*, but not as *neceſſary to Salvation*: ſome as *neceſſary to ſalvation*, but not *generally*. As the Ordination or Conſecration of Perſons to Holy Offices. This is *neceſſary to Salvation*, becauſe it is neceſſary to the right Adminiſtration of the means of Grace and Salvation. But it is not *generally* neceſſary: it is not neceſſary for all Men; as if none could be ſaved except they be in Holy Orders. And therefore neither can that be ſaid to be ordained by Chriſt *as generally neceſ-*

neceſſary to Salvation; nor any other Sacred Rites but only Two; that is to ſay, *Baptiſm*, and the *Lord's Supper*.

Baptiſm was ordained by Him to be the *Sacrament*, or Sacred Rite of making Diſciples, or admitting Perſons into the Congregation and Society of all Chriſtian People, call'd His *Church*. For a little before His Aſcenſion into Heaven, He ſaid to His Apoſtles, as it is in the Original, *Go ye therefore and make all Nations Diſciples, Baptizing* (or, *by* Baptizing) *them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Matth. xxviii. 19. So that, as before that time, Perſons uſed to be admitted into the Church, by being *Circumciſed*, according to GOD'S Inſtitution.

From that time forward, by the Inſtitution of the ſame GOD Our SAVIOUR, not only *Jews*, but People of all Nations are to be made His Diſciples, and brought into His Church, by being *Baptized*; that is, as the word ſignifies, either Dipped, or Waſhed, or Sprinkled with Water, *In the Name of the Father, and of the Son, and of the Holy Ghoſt*. And as this was thus Ordained or Inſtituted by *Chriſt* Our *Saviour*, it muſt needs be not only *neceſſary*, but *generally neceſſary to Salvation*, ſeeing it is the only

Way

Way or Means Ordained by Him, whereby to be admitted into His Church, out of which there is no Salvation. *Act.* ii. 47.

The *Sacrament* of the *Lord's Supper*, was Ordained by Him, the ſame Night in which He was betrayed. For being then at Supper with His Diſciples, *He took Bread: and when he had given thanks, he brake it, and gave it to them, and ſaid, Take, eat; this is my Body, which is broken for you: This do in remembrance of me. After the ſame manner, he took the Cup, when he had ſupped, ſaying, This Cup is the New Teſtament in my Blood: This do, as oft as ye drink it, in remembrance of me,* 1 Cor. xi. 23, 24. Matth. xxvi. 26. Where we ſee, that what Our *Lord* Himſelf then did, He Ordained and Commanded the ſame to be continued in His *Church*, and to be always done *in remembrance* of Him, until His *coming again*, to Judge the World, 1 *Cor.* xi. 26. And that muſt needs be *generally neceſſary to the Salvation* of Mankind, which is Ordained by the Authority, and in Remembrance of the Only SAVIOUR we have in all the World, and ſo for the Exerciſe and Confirmation of our Faith in Him, without which we can never be Saved by Him.

But

But that we may rightly underſtand the nature and deſign of theſe *Two Sacraments*, ordain'd by CHRIST in his Church, we we muſt further conſider, what is properly meant by this Word *Sacrament*, which is therefore here deſcribed by the general Nature, by the Author, and by the Ends of it. As to the general Nature, *It is an outward and viſible ſign of an inward and ſpiritual grace given unto us.* So that in every *Sacrament*, properly ſo called, there muſt be ſome *inviſible ſpiritual grace* or favour given unto us by GOD, and there muſt be alſo ſome *outward and viſible ſign*, whereby the ſaid Grace is ſignified or repreſented to us. Where either of theſe is wanting, there is no Sacrament. Where they both are, there is a Sacrament in general.

But to make it ſuch a *Sacrament* as is here ſpoken of, it muſt be *ordain'd by Chriſt himſelf*, as the Author; not by *Moſes* or the Prophets before him, nor by his Apoſtles or his Church after him, but *by Chriſt himſelf* in his own Perſon, with his own Mouth, as we ſee Baptiſm and the Lord's-Supper were.

And as for the end of ſuch a *Sacrament*, it is two-fold, firſt to be the *means* whereby we may receive the ſpiritual Grace there-

ſigni-

ſignified. For whatſoever Grace GOD is is pleaſed to give us, he ordinarily gives it not immediately from Himſelf, but in the uſe of ſome means which he hath appointed for that purpoſe, and which therefore operate or work upon us, not by any power in themſelves, but by vertue of his inſtitution and appointment, and by the power of his Holy Spirit moving and working in them, upon all ſuch as uſe them a-right. And each of the Sacraments is ſuch a *means* ordained and appointed by GOD our Saviour, whereby to beſtow his grace upon us, that is there ſignified.

The other end is, to be a *pledge to aſſure us thereof:* For by admitting us to the Sacrament, and ſo applying the outward Sign to us, he thereby certifies and aſſures us of his favour, and readineſs to give us the ſpiritual Grace ſignified thereby, and we ought accordingly to believe, depend and truſt upon Him for it. And if we do that, He will certainly beſtow it upon us.

From all which it appears, that in every Sacrament, properly ſo called, there are *Two Parts*, an *outward viſible ſign*, and an *inward ſpiritual Grace.*

QUE-

QUESTIONS.

Why do not we ask, How many Sacraments there are, but, how many hath Christ ordained in his Church?

Why is it said, that there are Two only, as generally necessary to Salvation?

Which are those Two?

When was Baptism ordained by Christ?

To what end was it ordained?

What doth the word Baptism signify in general?

Why is Baptism generally necessary to Salvation?

When was the Lord's-Supper *ordained?*

What is the general Nature of a Sacrament?

Who is the Author or Ordainer of it?

To what ends is a Sacrament ordained?

How many Parts are there in a Sacrament?

Of the SACRAMENT of *Baptism*.

QUESTION.

What is the outward visible sign or form in Baptism?

ANSWER.

Water, wherein the Person is baptized, In the Name of the Father, of the Son, and of the holy Ghost.

QUESTION.

What is the inward and spiritual Grace?

ANSWER.

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the Children of wrath, we are thereby made the Children of Grace.

QUESTION.

What is required of Persons to be Baptized?

ANSWER.

Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

QUESTION.

Why then are Infants baptized, when by reason of their tender Age, they cannot perform them?

ANSWER.

Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

THERE are Two Parts, as we have heard, in every Sacrament, as such, an *outward visible sign*, and an *inward spiritual grace*. Which being the integral or essential Parts of a Sacrament, without either of which it is no Sacrament at all, properly so called. Therefore to understand the true nature of either of the Sacraments, it will be necessary to consider distinctly both these Parts in it.

First, For the Sacrament of *Baptism*, the *outward visible sign* or form of that, whereby it is distinguished from the other Sacrament, is, *Water*, not simply in or by it self, but *Water, wherein the Person is baptized, in the Name of the Father, of the Son, and of the Holy Ghost*, according to the first Institution of it, *Matth.* xxviii. 19. For al-

though a Perſon be *baptized*, that is, dipped, ſprinkled or waſhed with Water, unleſs it be done in the Name of theſe Three Divine Perſons, ſeverally and diſtinctly pronounced, it is not the *Sacrament* of *Baptiſm*. Neither is it ſo, although theſe Divine Perſons be diſtinctly named, unleſs the Perſon be at the ſame time Baptized with Water. And therefore it is not either of theſe ſingly by it ſelf, but both together, and ſo the whole action of uſing or applying *Water* to a Perſon *in the Name of the Father, of the Son, and of the Holy Ghoſt*, that is the *outward viſible ſign* of this Sacrament, as inſtituted by our LORD and *Saviour*.

And it is obſervable, that as there is no Language wherein thoſe words may not be eaſily pronounced, ſo there is no habitable place where Water may not be eaſily had: it being the moſt common thing upon Earth. Which ſhews that our LORD conſidering the great neceſſity of all Mens being within the pale of his Church, inſtead of the painful and troubleſome Sacrament of Circumciſion, whereby Perſons were before admitted into it, was graciouſly pleaſed to inſtitute and ordain the moſt eaſy and obvious Sign that could be invented for it; that no Man might pretend any trouble or difficulty

culty in it. But all muſt aknowledge that in this, as well as in other reſpects, *His yoke is eaſy and his burden is light*. Matt. xi. 30.

As that is the *outward and viſible ſign* in this Sacrament, ſo the *inward and ſpiritual grace* ſignified by that Sign, is a *death unto ſin, and a new birth unto righteouſneſs*. That both theſe are ſignified in the Sacrament of *Baptiſm*, we learn from the Apoſtle, ſaying, *Therefore we are buried with him by Baptiſm unto death, that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we ſhould walk in newneſs of life*, Rom. vi. 4. For here *death* is plainly taken in a ſpiritual ſenſe, for *death unto ſin*, that is, for our ceaſing to live any longer in it, *Rom.* vi. 2. But the Apoſtle ſaith, that we are *baptized unto this death*. And therefore this *death* muſt needs be *ſignified* in Baptiſm; wherein as our Bodies are waſhed with Water from their filth, ſo our Souls are waſhed by the Blood of *Chriſt* from Sin: not only from the guilt of ſin, for its pardon or remiſſion, Act. ii. 38. *chap.* xxii. 16. but likewiſe from the ſtrength and power of it, for its mortification, that *ſin may not have dominion over us*, who, being Baptized, are *not under the law, but under grace*, Rom. vi. 14.

Which

Which *Death unto Sin*, is neceſſarily accompanied with, or rather it is effected by *a new Birth unto Righteouſneſs*; that we may walk, for the future, *in newneſs of Life*, as the *Apoſtle* ſpeaks in the words above-mention'd. And that this great ſpiritual Grace or Favour is beſtowed upon us, and therefore is ſignified in Baptiſm, appears alſo from its being *the waſhing of Regeneration*, Tit. iii. 5. wherein, as Our LORD Himſelf, who Ordained it, ſpeaks, we are Regenerated or *born again of Water and the Holy Ghoſt*, Joh. iii. 5.

For by Nature we are all born in Sin: Every One may ſay, with *David*, *Behold, I was ſhapen in iniquity, and in ſin did my Mother conceive me*, Pſal. li. 5. For ſeeing we all proceed from the Loins of our Firſt Parents, and were then contained in them, when they fell into Sin, and, by conſequence, under GOD's Diſpleaſure; we fell in them, and with them, and ſo come into the World both guilty of, and defiled with Original Sin: Which therefore (as the *Church* hath declared) ſtandeth not in the following of *Adam*, but is the fault and corruption of every Man, that Naturally is ingendred of the Off-ſpring of *Adam*, whereby a Man is far gone from Original Righteouſneſs, and

is

is of his own Nature inclined to Evil. And therefore it is called *Original Sin*, becauſe our Nature, from its Original or Firſt Conception, was corrupted with it. So that we are All *by Nature the Children of Wrath*, continually ſubject and obnoxious to the Wrath and Indignation of the Almighty Creatour of the World, with all the diſmal Conſequents and Effects of it, *Eph.* ii. 3. But by *Baptiſm*, we are made, as we have ſeen already, *the Members of Chriſt, the Children of God*, and *Inheritours of the Kingdom of Heaven*. And ſo the *Children of Grace*: And becauſe Children, therefore *Heirs alſo of the Grace of Life*, 1 Pet. iii. 7.

Now there are Two Things required of all Perſons, in order to their being thus Baptized: Firſt, *Repentance, whereby they forſake Sin*; according to that Saying of St. *Peter*, *Repent, and be Baptized*, Act. ii. 31. Wherefore, when a Perſon is to be Baptized, he is firſt asked, in the Name of God, and in the Preſence of the Congregation as Witneſſes of it, whether he doth renounce, and will forſake all manner of Sins? To which he anſwereth, *I renounce them all*. And if he makes this Anſwer heartily, ſincerely, and with a good Conſcience;

ſcience, ſo as afterwards to perform what he then promiſed, he partakes of the Grace ſignified in this Sacrament, and is certainly ſaved by it; according to that of the ſame *Apoſtle*, where he ſaith, That *Baptiſm doth now ſave us. Not* (the Outward Sign) *the putting away the filth of the fleſh, but* (the Inward Grace) *the anſwer of a good conſcience towards God, by the Reſurrection of Jeſus Chriſt*, 1 Pet. iii. 21.

The other Condition required, is *Faith*, whereby they ſtedfaſtly Believe in *Jeſus Chriſt*, and the Promiſes which *God*, in Him, hath made and confirmed to them *in that Sacrament*. That this is required, appears from what is recorded concerning *Philip*'s Baptizing of the *Eunuch*: For when the *Eunuch* ſaid, *See, here is Water; what doth hinder me to be Baptized? Philip* ſaid, *If thou Believeſt with all thine heart, thou mayeſt*. And when the *Eunuch* had ſaid, *I Believe that Jeſus Chriſt is the Son of God*, *Philip* immediately Baptized him, *Act.* viii. 36, 38. And accordingly, when any One comes or is brought to holy Baptiſm, he muſt firſt make Profeſſion of his Faith, before the Sacrament can be adminiſtred to him; unleſs it be in ſome Extraordinary Caſes, wherein he is allowed and required

to

to do it afterwards, when he is publickly received into the Church.

But, *Why then are Infants Baptized, when by reaſon of their tender Age they cannot perform theſe Conditions?* The Reaſon is, Not only becauſe they have the Seeds of Repentance and Faith in them, which may afterwards grow up to Perfection; but chiefly, becauſe they then *promiſe to perform them.* Which is as much as we know Adult Perſons, or thoſe of Riper Years do. They only profeſs and promiſe to Repent and Believe: but whether they really do ſo, or ever will, is known only to *God.* So Infants make the ſame Profeſſion and Promiſe, though not in their own Perſons, yet by their Sureties or Guardians, which do it in their Name and ſtead: And when they come to Age, they are as much bound to perform what they ſo promiſed, as if they had done it themſelves, in their own Perſon. (As was obſerved and more fully ſhewn in the Beginning of the *Catechiſm.*)

QUESTIONS.

What are the Two Parts of a Sacrament?
What is the Outward Sign, *in Baptiſm?*
Is Water alone the Sign?
Why is ſo common a thing as Water *uſed in it?*

What is the spiritual Grace here signified?

What do ye mean by Death unto Sin?

How do ye prove that is signified in Baptism?

How doth it appear that we are therein born again?

How were we born at first?

What is Original Sin?

How do ye prove that Repentance *and* Faith *are required of Persons to be Baptized?*

How do Infants *profess and promise to do them?*

Of the SACRAMENT of the LORD's SUPPER.

QUESTION.

Why was the Sacrament of the Lord's Supper ordained?

ANSWER.

For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

QUESTION.

What is the Outward part or Sign of the Lord's Supper?

ANSWER.

ANSWER.

Bread and Wine, which the Lord commanded to be received.

QUESTION.

What is the Inward Part, or thing signified?

ANSWER.

The Body and Blood of Christ, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

QUESTION.

What are the Benefits whereof We are Partakers thereby?

ANSWER.

The strengthning and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

WHEN our Ever-blessed *Redeemer* instituted the Sacrament of His Last Supper, He said, *This do in Remembrance of Me*, Luk. xxii. 19. 1 Cor. xi. 24. Whereby He laid His Command upon His Apostles there present, and, in them, upon His Church in all Ages, That they should

continue this His Holy Inſtitution *in Remembrance of Him*, or of that Death which He was the next Day to ſuffer, for the Sins of the World; and that they ſhould do it all along, until his coming again. As we learn alſo from His *Apoſtle*, ſaying, *As often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till He come*, 1 Cor. xi. 26.

This therefore is to be always done, *for the continual Remembrance of His Death*, as it was a *Sacrifice* for the Sins of the World; therefore called here, *the Sacrifice of the Death of Chriſt*. For, as the *Apoſtle* informs us from Him, *He once in the end of the World, appeared to put away Sin by the Sacrifice of Himſelf*, Hebr. ix. 26. *Who needed not daily*, as the Prieſts under the Law, *to offer up ſacrifice firſt for His own ſins, and then for the Peoples: for this He did once, when He offered up Himſelf*, chap. vii. 27. He then Offered up Himſelf as a *Propitiation*, or Propitiatory Sacrifice, *for the Sins of the whole World*, 1 Joh. ii. 1, 2.

And therefore His Death was not only a true and proper Sacrifice, but the only true and proper Sacrifice for Sin, that was ever Offered up in the World. For His being Offered up for the Sins of the whole World, there

there was no Sin for which any other need or could be Offered up. Or if there had been, no other could have taken it away: *For it is not poſſible that the blood of Bulls and Goats ſhould take away ſins*, Heb. x. 4. Yet ſuch only were all the *Sacrifices*, as they were called, under the Law. Which therefore were not real Expiatory Sacrifices in themſelves, but only Types and Shadows, appointed by GOD to fore-ſhew, typifie and repreſent *the Sacrifice of the Death of Chriſt*, then to come.

And in like manner, the Sacrament of the *Lord's Supper* is now Ordained by Him, to ſet forth and commemorate the ſame Sacrifice as now already Offered up for the Sins of Mankind. Which therefore is neceſſary to be continued to the End, as the Typical Sacrifices were from the Beginning of the World.

For this Purpoſe therefore was this Sacrament Ordained, even *for the continual Remembrance of the Sacrifice of the Death of Chriſt*, and, by conſequence, *of the Benefits which we receive thereby*. Which are ſo many and ſo great, that they can neither be numbred nor weighed. For it is by it, that we receive the Pardon of our Sins, Atonement and Reconciliation to the Almighty

mighty Creator of the World, the Gifts and Graces of His Holy Spirit, and all the Bleſſings that we ever had, or have, or can have, or are, or can be made capable of having, both in this World and the next. They were all Merited for us, *by the Sacrifice of the Death of Chriſt*; and are beſtowed upon us, by Means of that Interceſſion which He continually maketh for us in Heaven, by Virtue of the ſaid Sacrifice which He once Offered up to GOD for us, when He was upon Earth.

The *Outward Part* or *Sign* in this Sacrament, is only *Bread and Wine, which the Lord commanded to be received*; that is, to be received into our Bodies. For in the Inſtitution of this Sacrament, when He had Bleſſed the Bread, He ſaid, *Take, eat*: When He had Bleſſed the Wine, He ſaid, *Drink ye all of this*, Matth. xxvi. 26, 27. The one is to be *eaten*, the other *drank*, and ſo both received into our Bodies. And therefore *Bread and Wine*, thus *received* according to *Chriſt*'s Inſtitution and Commandment, is the Outward Part or Sign in this Holy Sacrament.

But the *Inward Part*, or *Thing ſignified* by that Sign in the Lord's Supper, is, *the Body and Blood of Chriſt, which are verily*

and

and indeed taken, and received by the Faithful in the Lord's Supper. For when the LORD, at His Laſt Supper, had taken Bread, and bleſſed it, and given it to His Diſciples, ſaying, *Take, eat*; He preſently ſaid, *This is my Body, which is broken for you.* Likewiſe, when He had taken the Cup, and bleſſed it, and had given it to them, ſaying, *Drink ye all of this*; He ſaid, *For this is my Blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins*, 1 Cor. xi. 24. Matth. xxvi. 28. Whereby He plainly ſignified, That what He now gave them to eat and drink, He would have them look upon it, and receive it, not as common Bread and Wine, but as *His Body* and *Blood*; the one as broken, the other as ſhed, for their Sins.

Which therefore are not in ſhew and appearance, but *verily and indeed*, (according to the ſenſe wherein the LORD inſtituting the Sacrament, ſpoke thoſe Words) *taken and received by the faithful in the Lord's-Supper: by the faithful*, even by all ſuch, and only ſuch as believe the Goſpel and what our LORD ſaid, and accordingly receive what he now gives them with a true Faith. Which being *the ſubſtance of things hoped for*, as well as *the evidence of*

things

things not ſeen, Heb. xi. 1. it cauſeth that which our LORD ſaid, and what they therefore hope for and receive, upon his Word, to ſubſiſt really and effectually in them, to all intents and purpoſes, to which the Body and Blood of *Chriſt* can poſſibly be communicated and received; according to that remarkable Saying of his Apoſtle to the ſame purpoſe, *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt*, 1 Cor. x. 16.

And doubtleſs *the benefits* that we receive by this Sacrament are ſuitable and proportionable to the expreſſions which our LORD uſed in the Inſtitution of it, when he ſaid, *This is my Body*, and *This is my Blood*. Which being the higheſt expreſſions that could be uſed about it, we ought accordingly to have the higheſt opinion of it, and the greateſt expectations that can be from it.

And ſo we well may: For whereas the only begotten Son of GOD having aſſumed an Humane Body, gave it to be broken, and the Blood in it to be ſhed, and ſo offered it up as a Sacrifice for the Sins of Mankind in general; in this Sacrament he communicates and applies it particularly to

his

his faithful People, ſaying to them, *This is my Body which is broken for you*, and *this is my blood which is ſhed for you.* So that all who rightly receive this Sacrament, do thereby actually partake of that great Sacrifice which he offered, and of all the benefits which he thereby merited for Mankind, in order to the ſanctifying and ſaving of their Souls.

For though the thing ſignified in the Sacrament of the *Lord's-Supper* be the *body and blood* of CHRIST, yet it is not received as the Sign is, into our Bodies only but into our *Souls*. It is the *inward and ſpiritual part* in the Sacrament, and therefore hath reſpect only to *the inward and ſpiritual part* of him that receives it. As our Lord ſaith upon another occaſion, *My fleſh is meat indeed, and my blood is drink indeed*, Joh. vi. 55. but he adds ſoon after, *The words that I ſpake unto you they are ſpirit and they are life*, ver. 63. So when he ſaith of that which he gives us in this Sacrament to eat and drink, *This is my Body*, and *this is my Blood*, he means it in a ſpiritual ſenſe, not as food for our Bodies, but for our *Souls*, which are *ſtrengthned and refreſhed by the Body and Blood of Chriſt*, the inward and ſpiritual Grace, as our Bo-

dies are *ſtrengthned and refreſhed by bread and wine*, the outward and viſible ſign in this Sacrament.

Our Souls are *ſtrengthned by the Body and Blood of Chriſt*, received by Faith in this Sacrament, becauſe by this means we have *Chriſt* Himſelf to *dwell in our hearts by faith*, as the Apoſtle ſpeaks, *Eph.* iii. 17. For he himſelf ſaith, *He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him*, Joh. vi. 56. And ſeeing he that is the fountain of all grace and ſtrength, dwelleth in us and we in him, *His grace is always ſufficient for us, his ſtrength is made perfect in our weakneſs: and his power reſteth continually upon us*, 2 Cor. xii. 9. So that *we can do all things through Chriſt which ſtrengtheneth us*, Phil. iv. 13.

Many who have been accuſtomed to the frequent Receiving of this Holy Sacrament, have thus, by their own Experience, found it to be the Means whereby to receive the Grace of GOD, to ſtrengthen their Souls, and make them *ſtedfaſt, immoveable, always abounding in the work of the Lord.* Whereas they who ſeldom Receive it, as perhaps twice or thrice a Year, they never knowing how to do it as they ought, for want of Uſe, find themſelves but little the better for it.

But

But ſuch as live in the wilful neglect of it (as too many do) ſtarve their own Souls, and have no ground to expect that *Chriſt* ſhould ſave them, ſeeing they live in a known ſin, even in the breach of that poſitive command which he laid upon his Diſciples, *Do this in remembrance of me*; which he would never have commanded, if it had not been neceſſary to be done in order to our being ſaved by Him.

Neither are our Souls only *ſtrengthened*, but likewiſe *refreſhed* by this Holy Sacrament, as it is a pledge whereby we are aſſured of the Grace of GOD, as well as a means whereby to receive it. For ſeeing Our Bleſſed SAVIOUR Himſelf is pleaſed to tell us in this Sacrament, that his Body was broken, and his Blood ſhed for us, and for the remiſſion of our Sins, if we really believe his Word, and accordingly receive his ſaid Body and Blood there offered to us, with a quick and lively Faith, we cannot but *rejoyce with joy unſpeakable and full of glory*, 1 Pet. i. 8.

For hereby we do not only receive, to our great comfort, the Pardon of all our Sins, ſigned with the Blood of the Lamb of GOD, that taketh away the Sins of the World, but as our Church expreſſeth it

in the Prayer after the Communion, God Himſelf doth hereby *aſſure us of his favour and goodneſs towards us, and that we are very members incorporate in the myſtical body of his Son, which is the bleſſed company of all faithful People, and are heirs through hope of his everlaſting kingdom, by the merits of the moſt precious death and paſſion of his dear Son.* Which is certainly the greateſt refreſhment and comfort to our Souls on this ſide Heaven; enough to make us run, not only with patience, but with pleaſure the race that is ſet before us.

From hence we may ſee, that as in the Sacrament of Baptiſm, we being Born again of Water and of the Spirit, are quickened with a *new and ſpiritual life:* So in the Sacrament of the *Lord's-Supper*, this new and ſpiritual Life is ſupported and nouriſhed by the Body and Blood of *Chriſt*, as our natural Life is by meat and drink. And therefore as we eat and drink ſomething or other every day to keep up our Bodies in life and health: ſo we muſt take all opportunities that we can get of feeding upon this Spiritual Food, the Bread and Water of Life, to keep our Souls in health and ſtrength as to their ſpiritual State; and muſt look upon our ſelves as bound by our own intereſt, as well as duty,

to do it as often as we can. This being the beſt means that we can even uſe, whereby not only to live, but to *grow in grace, and in the knowledge of our Lord and Saviour* Jeſus Chriſt: *To him be glory now and for ever,* 2 Pet. iii. 18.

QUESTIONS.

To what end did our Lord ordain the Sacrament of his Laſt Supper?

What is Commemorated in it?

Was his death a proper Sacrifice?

What are the benefits that we receive thereby?

What is the outward part *in this* Sacrament?

How is that to be Received?

What is the inward part *or* thing ſignified?

Are the Body and Blood of Chriſt received in the Lord's-Supper?

By whom are they Received?

How are they received by them?

What do they partake of who faithfully receive them?

What part of us is ſtrengthened *and* refreſhed *by them?*

How are our Souls thereby ſtrengthened?

How are they refreshed by the Body and Blood of Christ?

How often ought we to Receive the Lord's Supper?

QUESTION.

What is required of them who come to the Lord's Supper?

ANSWER.

To Examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new life; have a lively faith in God's Mercies through Christ, with a thankful remembrance of his Death; and be in charity with all Men.

ALTHOUGH Our LORD used such Expressions and Terms, in the Institution of the Sacrament of His *Last Supper*, as, if duly considered, would deterr all People from approaching to it without *reverence and godly fear*: yet nevertheless, there were some at first, especiall at *Corinth*, who not rightly understanding, or else not duly considering it, ventured to come to it as to an ordinary Meal; and to eat and drink the Body and Blood of *Christ*, like common

tion Meat and Drink. Which St. *Paul* hearing of, he rebuked them ſharply for it, telling them in plain terms, That, *this was not to eat the Lord's Supper*, 1 Cor. xi. 20, 21, 22. But looking upon it as proceeding chiefly from their ignorance of the Inſtitution, he acquaints them particularly with all the Circumſtances of it, as he had received it from the LORD Himſelf, *ver.* 23, 24, 25. and likewiſe with the great End and Deſign of it, even, to *ſhew forth the Lord's Death till He come*, ver. 26.

And then, to convince them of their former Errour, and to make them more careful for the future to avoid it, he adds, *Wherefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord*, ver. 27. As if he had ſaid; Seeing this which I have now declared, is the Nature and the End of this holy Inſtitution; therefore, whoſoever ſhall eat this Bread, and drink this Cup of the Lord *unworthily*, as you have hitherto done, ſhall be guilty of a great Sin, in profaning the Body and Blood of the Lord. And that they might better underſtand his Meaning, he repeats the ſame thing again in other, and plainer words, ſaying in the next Verſe but one,

For

For he that eateth and drinketh unworthily, eateth and drinketh damnation (or, *judgment*) *to himself, not discerning the Lord's Body*, ver. 29.

He doth not say, He that being unworthy, (for so all Men are) shall, notwithstanding, presume to eat this Bread, and drink this Cup: but, He that doth it *unworthily*, in an unworthy, irreverent, unseemly manner, not becoming so Holy an Institution, as the *Corinthians* he speaks of did it, such a One eateth and drinketh, not the Body and Blood of Christ, but *damnanation* (or rather, as the word signifies, *judgment*) to himself; at least some Temporal Judgment, as he explains it in the next Verse, saying, *For this cause many are weak and sickly among you, and many sleep*, ver. 30.

But to shew more fully what kind of *unworthy Receiving* he here means, having said, *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself*; he adds, *Not discerning the Lord's Body*: That is, Not duly considering that it is the Lord's Body, and therefore making no difference between *that* and common Food; but eating this Bread, and drinking this Cup, after the same manner as they do their ordinary Meat and Drink. This is the Sin

which

which the Apoſtle here reproves, and corrects, and labours for the future to prevent.

For which purpoſe, he lays down this general Rule to be obſerved by all that come, as all Chriſtians ought to do, to the Lord's Supper; *But let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup,* ver. 28. He only ſaith in general, *Let a Man examine himſelf*; without telling us particularly what he ſhould examine himſelf about, ſuppoſing that to appear ſufficiently from the Nature of the Sacrament it ſelf, and the End of its Inſtitution, which he had now declared to them. Howſoever, from theſe words of the *Apoſtle*, many, of late years, have taken occaſion to write whole Books, ſome, large Volumes, concerning the Preparation required to the due Receiving of the *Lord's Supper*. But all that hath been, or need, or can be ſaid to any purpoſe about it, is here delivered and taught by Our *Church*, in few words, even, That they who come to the *Lord's Supper*, are required *to Examine themſelves about their Repentance, their Faith, and their Charity.*

They muſt firſt Examine themſelves, *whether they repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life;*

For, unleſs they be ſenſible of, and truly penitent for their former Sins, they cannot have that Reſpect and Value for the Body and Blood of *Chriſt*, that was broken and ſhed for them, which is neceſſary to their due, reverent, and worthy Receiving of them, when Offered in this Holy Sacrament. Neither are they qualified for that Pardon or Remiſſion which is there Offered to them: For *that* being promiſed only to the Penitent, none elſe are capable of it, and therefore cannot poſſibly receive it in that Sacrament.

Neither is it ſufficient that they be grieved and troubled for their former Sins; but they muſt *repent them truly* of them, ſo as *ſtedfaſtly to purpoſe* and reſolve, by the Grace of GOD, *to lead*, for the future, *a new Life*. For otherwiſe, it is no true Repentance. And beſides, Our Souls are here ſtrengthned and refreſhed only as to their *new and ſpiritual Life*, as we have ſhewn already. And therefore, they who do not lead ſuch a *new and ſpiritual Life*, or at leaſt do not *ſtedfaſtly purpoſe* to do ſo, having no Subject-Matter for the Body and Blood of Chriſt to work upon, cannot Receive it *worthily*, for they cannot Receive it to any Purpoſe or Effect.

Where-

Wherefore, They who come to the *Lord's-Supper*, muſt ſearch very diligently into their Hearts and Lives, and impartially examine themſelves, and conſider, whether they have not hitherto lived in ſome known Sin, or in the neglect of ſome known Duty: And if they have, they muſt reſolve, by GOD's Aſſiſtance, to do ſo no longer; but to live, for the future, a truly Pious and Good Life, as becometh the Goſpel of *Chriſt*. And if they have done any Wrong to any Man, they muſt make him Reſtitution, and all the Satisfaction that they are able, as ever they deſire to be Worthy Communicants in thoſe Holy Myſteries, or to receive any Benefit or Comfort from them. In ſhort, They muſt ſeriouſly conſider wherein they have broken that Solemn Vow which they made to GOD, in the Sacrament of *Baptiſm*: And whenſoever they come to that of the *Lord's Supper*, they muſt renew and ratifie the ſaid Vow, and reſolve in good earneſt to keep it in all Points more exactly for the future.

Having thus Examined their *Repentance*, They muſt, in the next place, Examine, whether they have *a lively Faith in God's Mercies through Chriſt, with a thankful Remembrance of his Death*. For without

Faith, as hath been ſhewn, they cannot Receive the Body and Blood of *Chriſt* at all, and therefore not worthily. Without *Faith* alſo, they cannot rightly *diſcern* the Body and Blood of *Chriſt* from the Bread and Wine; and therefore muſt needs eat that Bread, and drink that Cup of the Lord unworthily.

Now this *Faith* neceſſarily ſuppoſeth our Knowledge of the Fundamental Articles of the Chriſtian Faith, the Nature of this Holy Inſtitution, and likewiſe the Mercies which *God* hath promiſed in *Jeſus Chriſt*, upon which it muſt be in this Caſe particularly exerciſed, *with a thankful remembrance of that Death*, by which He Merited, and upon the ſole Account whereof GOD hath Promiſed the ſaid Mercies to us.

So that when, upon Examination, we find, that we *truly repent of our former Sins, ſtedfaſtly purpoſing to lead a new Life*; we muſt come to the *Lord's Supper* with a *lively Faith*, firmly Believing, that as really as we there eat and drink the Outward Elements of Bread and Wine, we do at the ſame time receive the full Pardon of all our Sins, by Means of the Body and Blood of *Chriſt* then and there communicated to us, as broken and ſhed for us:

And

And not only the pardon of our former Sins, *of Gods infinite mercy in Chriſt*, but likewiſe grace and ſtrength to perform our holy purpoſes and reſolutions, ſo as to live for the future in newneſs of life. He that comes to the *Lord*'s Table with ſuch a well-grounded faith, can never return without the Bleſſings he came for, but will find his Soul more ſtrengthned and refreſhed by the Body and Blood of *Chriſt* his Saviour, than any can imagine but he that feels it.

Wherefore it being requiſite that no Man ſhould come to the *Lord's-Supper* but with ſuch a full truſt and confidence in GOD's Mercies through *Chriſt*, if any Man by looking carefully into his Heart, finds his Conſcience touched with ſo quick a ſenſe of his former Sins, that he knows not what to do, nor can ſatisfy his own mind, ſo as to be able to come to the Holy Communion with a lively Faith and quiet Conſcience, *he ſhould then go to ſome diſcreet and able Miniſter of God's Word, and open his grief, that by the Miniſtry of God's Holy Word he may receive the benefit of abſolution, together with ghoſtly counſel and advice, to the quieting of his Conſcience, and avoiding all ſcruples and doubtfulneſs.* As our Church directeth in the

the exhortation, when the Miniſter giveth warning of the celebration of the Holy Communion.

The laſt thing which they who come to the *Lord's-Supper* muſt Examine themſelves about, is, whether *they be in Charity with all Men:* So as not to bear any grudge, malice, or hatred againſt any Perſon whatſoever. For the LORD Himſelf having ſaid, *If ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes*, Matth. vi. 15. Unleſs we forgive all the wrongs or injuries that other Men have done us, we cannot go to this Sacrament with any true faith and truſt in GOD's Mercies for the pardon of our Sins: For he hath told us beforehand that he will not pardon them. *Therefore*, ſaith he, *if thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy Brother and then come and offer thy gift*, Mat. v. 23, 24. Whereby he hath plainly given us to underſtand, that he will not accept of the offering that we make, nor of any thing we do at his own Table, except we *be in charity with all Men.*

And

And therefore where there hath been any hatred, malice, or variance betwixt Parties, they muſt of neceſſity firſt be reconciled to one another, before they can be reconciled to GOD, ſo as truly to partake of the Body and Blood of *Chriſt* for the pardon of their Sins. But if one of the Parties hath a mind to be reconciled and the other not, the Church hath given directions what is to be done in that caſe, in the Rubrick before the Communion.

He who upon due examination finds, that he thus *truly repenteth of his former ſins, hath a lively faith in God's Mercies through Chriſt, and is in charity with all Men*, may well come to the *Lord's-Supper*, without fear of eating that Bread and drinking that Cup of the LORD unworthily. For coming with a deep ſenſe of his former Sins upon his mind, he cannot but carry himſelf there with all humility, reverence, and godly fear that is due unto, and becoming thoſe holy Myſteries: coming with a quick and lively faith, he muſt needs *diſcern the Lord's Body*: And coming likewiſe with a true Chriſtian Charity, he is every way qualified to receive the Body and Blood of *Chriſt*, and to partake of the great benefits and bleſſings which are offered

fered and exhibited to the Faithful in the *Lord's-Supper.*

And if he finds moreover, that he doth not only act these Christian Graces at present, but hath exercised himself so long in them, that they are now become habitual to him, then he will not always need so much actual preparation, but being thus always habitually disposed for it, he may, to his unspeakable comfort, receive the blessed Body and Blood of his SAVIOUR, whensoever it is administred, though it be every Lord's-Day in the Year, as it was in the Primitive Times, or every Day in the Week, as it was some time in the Days of the Apostles, and may be so still, according to the Liturgy of the *Church* of *England.*

QUESTIONS.

What is meant by eating this Bread and drinking this Cup of the Lord unworthily?

What is required in general to the due Receiving the Lord's-Supper?

What are the particular things that Men must examine *themselves about?*

Why must they examine, *whether they* repent?

Why

Why must they reſolve *to lead a* new Life?
How must they do that?

What need is there of examining their Faith?

How must they exerciſe their Faith in the Lord's-Supper?

What must they do who are troubled with ſcruples and doubtings?

Why must they examine *their* Charity?
What is here meant by Charity?
What must they do who are at variance?
Can they who truly Repent, Believe, and are in Charity with all Men, eat this Bread and drink this Cup of the Lord unworthily?

How often may they come to the Lord's-Supper *in whom theſe Graces are habitual?*

POST-

POSTSCRIPT.

AFTER this Short Expoſition of the *Catechiſm* was drawn up, looking it over again, I ſaw it expedient to Add ſomething here to what is ſaid in the *Preface* concerning it: For ſome I believe will be apt to think it too ſhort. And it might, I confeſs, have been made much longer and perhaps with more eaſe: but I confin'd my ſelf to this narrow compaſs on purpoſe, that I might not have room to bring in any thing but what I thought neceſſary, and that the Whole might be ſooner comprehended. There are neceſſary things enough for People to learn, without being troubled with things unneceſſary. If here be all that they need to know of what they ought to believe and do as Chriſtians, it is enough: more would but confound them, eſpecially the younger and weaker Sort, for which this is cheifly deſigned.

For whoſe ſake alſo I have added the Queſtions at the end of each Diſcourſe, ſuch as may be put to thoſe who are Ca-

techiſed, whereby to know whether they fully underſtand it. For if they do, they may readily return an Anſwer to ſuch Queſtions out of what was there treated of, or out of ſome Expreſſions uſed in treating of it. And if they ſtick at any thing the Catechiſt may help them out, by varying the Words and Phraſes, till he light upon ſuch as they can beſt apprehend; and by ſhewing them how to reſolve ſuch (if there be any ſuch) Queſtions, to which they cannot find a direct Anſwer: and if there be occaſion, he may ask them any other Queſtions, and likewiſe talk familiarly to them upon theſe or ſuch other plain Catechetical Heads, without uſing any premeditated or ſet Diſcourſe, till he find, that they underſtand all that is neceſſary for them to know in that part of the Catechiſm which he Inſtructs them in.

But I am very ſenſible, that although this or any other way of Catechiſing to good purpoſe, may ſeem eaſy in the Theory, it will be difficult to bring it every where into Practice. For there are ſeveral Pariſhes in the Country, where there are few or none of the Pariſhioners that can read or ſay the *Catechiſm* themſelves, much leſs, that will teach others to read or ſay it. And what

can a Minister do in that case? Is he bound to teach Children or others to Read? That is no part of the Ministerial Office. Neither is there any necessity of it. In the first Ages of the Church, there were few that could read, yet many were so well instructed in the Faith of *Christ*, that they chearfully suffered Martyrdom for it. For being taught only necessary things, such as those few contained in our *Church Catechism*, they soon learned them so as to be deeply affected with them, and retain them in their Hearts as well as Heads. But they were generally People of Riper Years. To make Children understand the *Catechism*, who cannot read nor were taught it before, will require more time and patience; but it may be done: And the Law requires that they be Instructed and Examined every *Lord's Day* in some part of the *Catechism*, without taking notice whether they can read, or had learned any thing of it before. And commandeth all Parents, Masters and Dames to cause their Children, Servants and Apprentices (which have not learned their Catechism) to come and be ordered by the Curate till they can say all that is appointed for them to learn. All that are concerned, would do well to consider how this Law, which tends so much

to the good of thoſe which are committed to their charge, may be beſt obſerved, and the end of it attained.

But there are other Pariſhes, both about *London* and in the Country, ſo very large and populous, that it is morally impoſſible for their reſpective Miniſters to Inſtruct all the Children and ignorant Perſons that are in them. This ſeems to be foreſeen in making the Law: For it is there provided, that the Curate of every Pariſh ſhall every *Lord's Day* Inſtruct and Examine ſo many of the Children of the Pariſh as he ſhall think convenient. And therefore he ſatisfies the Law, who Inſtructs ſome at one time, and ſome at another, ſo many as he conveniently can. But by this means the Curate in ſome Pariſhes can ſcarce go through all in a whole Year; and ſo can Inſtruct none ſo fully as they ought to be Inſtructed, unleſs he always takes the ſame; and then all the other will be neglected, and ſuffered to continue in their Ignorance.

Neither do I ſee how this can be prevented in ſuch great Pariſhes any other way, than by Erecting Catechetical Schools, ſuch as were uſual in the Primitive Times, and contributed very much to the propagation of the Goſpel. There was ſuch a School

at

at *Alexandria*, ſo Ancient, that it was thought to be begun by St. *Mark* the Evangeliſt; of which the Two Famous Men, *Pantænus* and *Clemens Alexandrinus* were ſucceſſively Maſters. *Origen* alſo taught in the ſame School, and afterwards in ſuch another at *Cæſarea*; and ſo did St. *Cyrill* at *Hieruſalem*, who was afterwards Biſhop of the place; whoſe Expoſitions of the Principles of our Holy Religion, which he made, as it is ſuppoſed, when he was only a Deacon and Catechiſt, are ſtill extant, and highly eſteem'd, as they deſerve.

And indeed, this ſeems to have been a great part of the Deacon's Office in thoſe days. They were not only to take care of the Poor, but to Inſtruct the Ignorant, or at leaſt aſſiſt the Prieſts in doing it. And ſo it is, or ought to be at this day among us, by the Orders and Conſtitutions of our Church, which in this as in all other particulars, keeps cloſe to the Pattern of the Primitive and Apoſtolical. As appears from the Form of Ordaining a Deacon: For there the Biſhop tells him who is to be Ordained, that it appertains to the Office of a Deacon, in the Church where he ſhall be appointed to ſerve, among other things *to Inſtruct the Youth in the Catechiſm*. And he then ſolemnly

lemnly promiſeth that he will do ſo, *by the help of God.* Whereby the Church layeth as great an Obligation as can be well made, upon every one that is ſo Ordained, to Inſtruct the Youth of the Pariſh, where he is to ſerve. And none can be admitted to the Office, unleſs he have a Title to ſome Place where he may ſerve *God* and the *Church* in the Execution of it.

Now if this was duly obſerved, it would conduce very much to the furtherance of of this Great Work: For Deacons being obliged by the Law, to continue one whole Year at leaſt in that, before they are advanced to the higher Order. If they all Catechiſed the Youth of the Places where they ſerve all that time, the Youth of ſuch Places would at leaſt for that time be taken care of: And they themſelves by teaching others would learn more, and be better fitted for the Prieſthood, than by any other Studies which they can follow in the mean while. And if none could be Ordained Prieſts without Letters Teſtimonial, that they have faithfully Executed this, as well as the other parts of the Deacon's Office; it would make them more diligent and careful to perform what they promiſed at their Ordination.

This therefore being an Office which Deacons, as well as thoſe in higher Orders, may and ought to execute; and there being ſo many Deacons every Year Ordained in Our Church, out of them together with thoſe who are already admitted to the Prieſthood, and are out of Place (of which there are too many) all the Great Pariſhes may be ſupplied with as many as are needful to the Inſtructing of all the Children and Ignorant People in them, ſo as that the Incumbents may have no more to do in this buſineſs than what they may eaſily compaſs. For they being all before Inſtructed in one or more private Schools, according to the extent of the Pariſh, the Miniſter upon the *Lord's Day* need only Examine in the Church as many as he thinks convenient at one time, to ſee whether they be fully and rightly Inſtructed, and at another time as many more, and ſo by degrees go through the whole Pariſh, and then begin again with thoſe which he Firſt Examined; For by this means there will not be that neceſſity of Examining the ſame Perſons publickly every *Lord's Day*: for they all continuing to be Inſtructed in the Schools, they will not loſe what they have learned, as they otherwiſe would, but rather learn more than perhaps they could

at

at Church. And if they be at Church too, as they ought to be, while the other are Inſtructed and Examined, they may receive the ſame benefit there, as if they themſelves alſo were ſo.

This I the rather obſerve here, leſt any ſhould think that theſe private Catechetical Schools might ſuperſede the Miniſter's Duty in Catechiſing publickly in the Church. For this is what the Law requires, and the private Inſtructions are only in order to the having ſo good a Law better obſerved. And beſides, as the Miniſter to whom the care of the Youth is committed, muſt have an eye to the private Schools, to ſee whether they be rightly Inſtructed there; ſo it is requiſite that he ſhould Inſtruct and Examine them in Publick, that his Pariſhioners likewiſe may be ſatisfied as well as he, that they are ſo, and may be thereby alſo put in mind of many things which otherwiſe they might not think of.

And I hope there is never a Paſtor in the Church that will think this below him, upon which depends the ſafety of ſo great a part of his Flock as the Lambs are, which he is expreſly alſo commanded to feed as well as the Sheep, and that too in the firſt place, *Joh.* xxi. 15, 16, 17. I am ſure the

great Apoſtle did not think ſo when he ſolemly profeſſed, that although *he ſpake with tongues more than all* thoſe he Wrote to: *Yet in the Church he had rather ſpeak five words with his underſtanding, that he might Catechize others alſo* (ſo it is in the Original) *than ten thouſand words in an unknown tongue*, 1 Cor. xiv. 18, 19.

But the main difficulty will be in getting ſuch Schools for the Children and Servants of the Rich, as well as Poor (for whom there are Charity-Schools already in ſome places) ſet up in all Pariſhes that have occaſion for them, beſides the Grammar and other Schools, if there be any, where the Maſters ought to Inſtruct their Scholars in the *Church-Catechiſm*, as well as in any other Science, Art, or Language. In many ſuch Pariſhes the Maintenance of the Miniſter is ſo ſmall, that it cannot be expected that he ſhould do it himſelf: where it is otherwiſe, I doubt not but that he who is entruſted with the care of all the Souls in the Pariſh, will do what he can towards it; as many do already. But as the caſe now ſtands with us, I do not ſee how it can be univerſally practiſed, as it ought to be, without the liberal Contribution of Pious and well-diſpoſed Chriſtians.

But

But, praiſed be God for it, we have ſtill ſome among us, who out of a deep ſenſe of their duty, and pure zeal for the Honour of Almighty God, are as forward and free to any pious and good Work, as if they could merit by it: And ſuch can never expreſs their Piety and Charity both together any other way better, if ſo well as this, which hath an immediate tendency both to the Glory of the moſt High God, our Maker and moſt merciful Redeemer, and likewiſe to the Salvation of ſo many Thouſand Souls, as well as to the benefit of the Church and Kingdom in which they live, and that too, not only for the Preſent, but for all future Ages.

FINIS.

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